THE FAMINE AND
THE BREAD

HOWARD AGNEW JOHNSTON

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THE FAMINE AND THE BREAD

Native Chapel in the Philippines

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HOWARD AGNEW JOHNSTON

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THEOLOGICAL SEMINARY

NEW YORK
YOUNG MEN'S CHRISTIAN ASSOCIATION PRESS
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The International Committee
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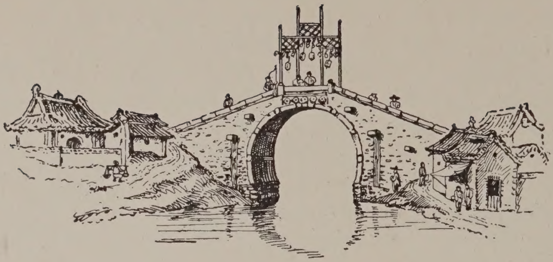
To the noble company of fellow Christian workers who are taking the Bread of Life to the millions that are starving in the spiritually desert places of the earth; who have heeded the Saviour's command, "Give ye them to eat"; who stand in dark and difficult and sometimes dangerous places, often in loneliness, always in the midst of hardships, and who toil on in obedience, unresting, unflinching, confident of the consummation,

This little book is dedicated

in the prayerful hope that it may be of some slight assistance in quickening a more loyal stewardship on the part of the Church of Jesus Christ, until men and money shall be laid upon the altar of love to Him and to our fellow men in glad self-sacrifice, hastening the day when the multitude shall be fed, and the workers come to set down their baskets, filled with reflex blessings, at the Master's feet, to hear His "Well done! Enter into the joy of your Lord!"

The
Author



As for the picture making, Albrecht Dürer began that four hundred years ago when he drew the prayerful hands that tell on a single page the whole story of Chapter IX. The work rested for something like three centuries till Hokusai contributed the design of a wave curling over his beloved mountain, Fuji—a perfect outline for the letter W with which Dr. Johnston has chosen to begin his chapter on Japan. During the Hokusai period a beautiful book on China was printed in London in aquatint. The twentieth-century B. F. Williamson has translated half a dozen of those pictures into line and W. G. Watt has re-engraved a plate made from one of them besides improving many of the other plates in this book. The little thumb-nail sketches are the work of Joseph Redman and of Gayle Hoskins, who also drew the figure on the cover and the picture of the Governor of Siam and his wife. The missionary departments of the Presbyterian Church and of the Methodist Church, the American Bible Society, the foreign department of the Association and "Association Men" have all helped with photographs and cuts. Dr. Johnston, the author, furnished many photographs. Finally, as an old master began it, so the living American artist who comes nearest the old masters in the truth of his noble spirit and style, John La Farge, has made the work complete by granting us the use of his two great pictures of Confucius, reproduced on pages 22 and 28. Even this modest volume may serve as an illustration of the way in which all the centuries and all the talents are at the service of the least of us.

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And the priest answered David, and said, There is no common bread under mine hand but there is hallowed bread. And David answered the priest * * * The bread is in a manner common.

He is like to die for hunger in the place where he is; for there is no more bread in the city.

All her people sigh, they seek bread; they have given their pleasant things for meat to relieve the soul.

They that be slain with the sword are better than they that be slain with hunger: for these pine away, stricken through for want of the fruits of the field.

The young children ask bread and no man breaketh it unto them.

How is it that ye do not understand that I spake it not to you concerning bread * * * For the bread of God is He that cometh down from heaven and giveth life to the world.

They shall hunger no more * * * For the Lamb which is in the midst of the throne shall feed them.

Introduction

THIS little book of stories from mission fields is intended to present some glimpses of Asia as it is today. It is an attempt to convey some idea of the atmosphere of the different countries visited by the author in the years 1905-1907. The hope is cherished that it may prove to be of interest to the young people, even to boys and girls of an early age, as well as to older readers. Though the study of missions is making rapid progress, many Christians have not yet approached it. Perhaps a book which does not necessarily involve systematic treatment of the various fields will be of value as a general introduction to the subject, quickening an interest which will result in more detailed studies of the special books that deal at length with the history of missions in different countries.

Among leaders of the movement seeking to increase the interest of young people in missions, the conviction is growing that this interest should be awakened while children are in secondary schools and in the Sunday-schools, the earlier the better. A series of stories would be likely to secure a reading from many in this early stage of their interest in the subject, when a regular mission study text-book might not appeal to them. This is just as likely to be true of older readers who are beginning to read about missions with interest but are not ready to engage in a regular study of them.

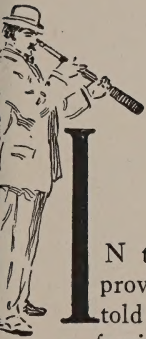
It was thought an advantage to add a list of questions covering the material of each story. These were placed at the end so as not to interfere with the narrative. Should the reader, or group of readers, desire to make the book an introductory study of a somewhat serious character, this can be done by mastering the answers to the questions. They are intended to be helpful to the memory, rather than to serve as tests. A glance at the questions about each story will quickly convey an idea of its contents.

The personal appeal which closes almost every story is made in the prayerful hope that these messages may prove to be the call of the Saviour of the world to many to fix their purpose to go and give and live to the end that every man on the earth may know and love and serve Him.

HOWARD AGNEW JOHNSTON.

New York City, April, 1908.

THE FAMINE IN CHINA



CHAPTER I

The Famine in China

IN the city of Chenanfu, the capital of the province of Shantung, a Christian Chinaman told me how he felt the first time he ever saw a foreigner. He thought that this visitor to China ought to be very thankful for the wonderful privilege of being able to see the Chinese people with their fine houses and clothes and manufactures. And he thought of the blessing this man could carry back to his people by telling them of the wonderful things he was seeing in China. So you can readily imagine how the Chinese felt when the missionaries said they had come to help them. The people simply thought the Christians were telling a lie. So they asked more questions. "Do you like America better than China?" "Oh, yes!" replied the missionaries. Surely that was just another lie! Who ever heard of people leaving their own country to live somewhere else, when they like their own country best? But perhaps they are here to make money, and get rich, and then go back to their

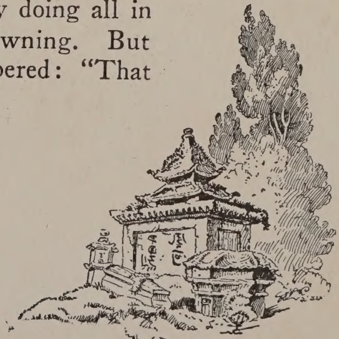
people. To this suggestion the missionaries said they were not seeking to gain anything from the Chinese, and that they had come for life, because they wished to tell the Chinese about Jesus, the Saviour of all men. It was very strange to the people of China, and they did not believe.

The religion of China consists mainly in the worship of ancestors. The highest virtue, according to the Chinese, is to reverence one's father and to care faithfully for the graves of his honored ancestors. They do not feel that it is very serious to tell a lie now and then, or to steal a little, if you do not get caught; but if you fail to take good care of your father's grave, you must be a very bad person. In every Chinese heathen home you will see tablets hanging with the names upon them of the ancestors of that family, and these are worshipped daily by their children. When a Chinaman moves so far away from his native city as to be unable to come back every year and care for the graves of his fathers, his neighbors feel that he is no longer a good man. And if a stranger from some other province moves into their city, having come so far that he cannot go back once a year to perform that sacred duty to the memory of his ancestors, he is not given a very cordial welcome, for they think there must be something wrong about him.

Now you will understand how the Chinese felt when the first missionaries came to them.

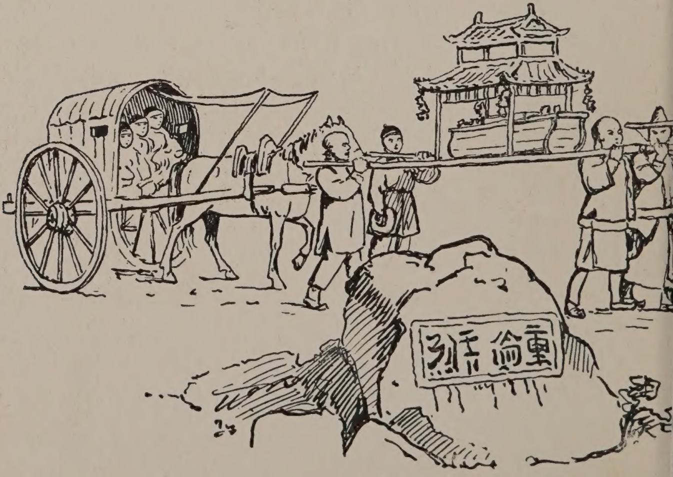
When they learned that these people came from over the ocean and could not go back every year to care for the graves of their fathers, they naturally felt that these foreigners could not be good people. When they asked the Christians why they had come to China, the reply was that they had come to help the Chinese. But this seemed a very absurd statement, for the Chinese thought among themselves: "Foreigners help us! The very idea! Why, we are the greatest people in the world! When the ancestors of these Christians were savages in the forests of northern Europe, we were wearing silks and satins in China!"

One reason why the presence of the missionaries seemed so strange to the Chinese was that they were unable to believe that the Christians were really unselfish in their motives. In China if you were taken sick on the street, an unconverted Chinese would not stop to help you. If you were dying, the people would gather round you and look on, but no one would lift a hand to help you. Once an American minister was preaching through an interpreter in the city of Ningpo. He was trying to show them how earnest they ought to be in striving to save souls. He pictured a man who had fallen into the river, and pictured the people as earnestly doing all in their power to save him from drowning. But the interpreter stopped and whispered: "That



will never do as an illustration. Not a Chinaman would stir hand or foot to help the man. They would simply stand on the bank and watch him drown." The preacher was amazed, as you will be by such a statement. The reason for this unwillingness to help is that sometimes a man might die in the hands of the person helping, and that person might be held responsible for his death and might have to pay for his burial.

Therefore you will see how difficult it is for the Chinese heathen to believe that the Christians are not seeking personal gain when they go to China. But when the famine came and the missionaries wrote to America asking for money with which to buy food for the starving people, their great opportunity had come to show the people the true spirit of Christ. When the Chinese were told that this rice was sent by Christians in America who never knew them, they could scarcely believe it. They asked: "What do they get for doing this?" The missionaries replied that they did not do it to get something back for their kindness, for they were the fol-



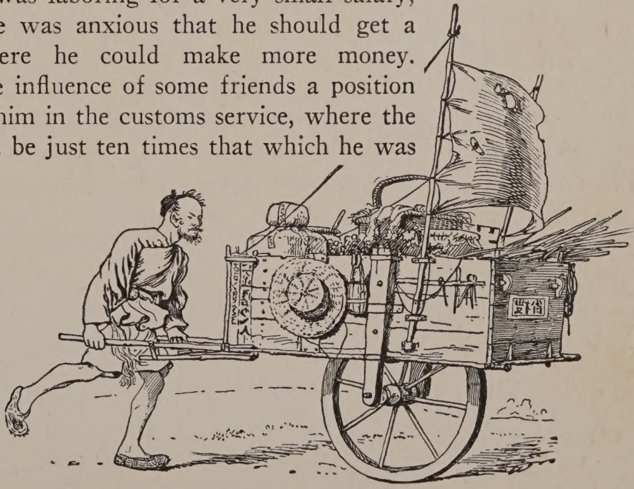
lowers of Jesus, and the true followers of Jesus were always glad to help the needy, not expecting pay for their kindnesses. There was the food before their eyes, offered to them without money and without price. They must believe it all now! "These Christians must be telling us the truth after all! Can it be possible that this Jesus is everything that they claim for Him?" With hungry hearts they ask: "Is this the spirit of Jesus? Is this what Jesus teaches men to do?" Eagerly the missionaries assured them that this was true. "Oh, tell us more about this wonderful Jesus! We must know more of Him!"

Thus God used the famine in China to open the way for the Gospel in many places. It was not enough just to preach to the people. It was necessary to prove the truth by the life. We read in the Gospel by John concerning Jesus: "In Him was life, and the life was the light of men," and it has ever been equally true of His followers. Wherever Christians have gone practicing what

they professed, they have convinced the people of the truth of their teachings. It has required a long time in some places to change the age-old ideas and convictions and practices of heathen and pagan people; but slowly and surely the light shines in upon their souls, and they begin to realize that they have been starving for the Bread of Life. They realize that the teachings which they had accepted have not enlightened and elevated their spiritual life. They have been hungry oftentimes, but did not know just what it was that they craved, or where to find satisfaction for their needs. But wherever an honest soul has been longing for the truth in order to have the victory over sin, that man or woman, or boy or girl, has found the Gospel of Christ the bread that satisfies and strengthens, and then stimulates those who are saved to help others who do not know, but are hungry and starving.

Slowly but surely the Gospel of Christ is winning its way in China. The Chinese are learning to love and trust the missionaries, and thousands are becoming Christians. I saw many congregations of Chinese Christians, numbering hundreds, ministered to by Chinese pastors, and living earnest faithful lives. During the recent Boxer movement many Chinese Christians died for the cause of Christ, and some gave their lives for beloved missionaries, showing that they would not hesitate to suffer for the cause of their Saviour. Moreover, they are ready to endure great hardships for their faith, in order to help to spread the Gospel among their own people. I know a man connected with the Boys' School in Hangchow who was offered a very flattering position by a silk house in Soochow. He was to go to Europe, with all expenses paid, while his family would have three times his salary during his absence. But he refused the offer because he felt that his people needed Christ, and he must continue to teach in a Christian school, even at such sacrifice, for the sake of giving the Gospel to his people. Almost every Christian pastor in China is being offered some position by the Chinese government, such as the charge of public schools, at a much larger salary than he now receives; but in almost every case the offer is being declined. This is proof among these poorly paid Chinese workers of a splendid quality of Christian fidelity which we do not think of sufficiently in our home lands.

A striking illustration of such fidelity was told me in the city of Shanghai. A young minister in that city was laboring for a very small salary, and his wife was anxious that he should get a position where he could make more money. Through the influence of some friends a position was offered him in the customs service, where the salary would be just ten times that which he was



receiving. When he learned of it, his friends argued that he would be able to do great good with so much money; but after he had listened in silence to their statements, he replied: "I read in my Gospel that Matthew left a position in the customs to become a minister of Christ. No doubt Matthew had much more money when he was in the customs than after he became a preacher. But do you suppose Matthew would have left his position as a minister of Christ to go back to the customs just to get more money? And do you think that I, who have been honored by being lifted up to Matthew's high place as a minister of Christ, will leave that place to take a position in the customs just to get more money? I will starve first!" It is just such splendid heroism among Chinese leaders that gives promise of great things in the progress of the Gospel throughout that empire in the next generation.

You have read about the feeling against foreigners on the part of the Chinese. Some people have said the missionaries were the main objects of this feeling, but that is not true. Christian missionaries have been in China for one hundred years, but no one ever heard of the anti-foreign feeling until within the last twenty years. The fact is that this feeling was brought about by dishonest business dealings with China on the part of other countries, and by the unjust treatment of China by foreign governments. There are many cases on record. The history of Great Britain's unjust action in forcing the opium trade upon China, so as to secure a market for India's opium, is well known. During the China-Japan war foreign commercial representatives sold to China three millions of dollars' worth of ordnance and ammunition. The guns were old-fashioned, and could not have been sold to a first class power, and some of the ammunition would not fit the guns! But China knew no better, and the whole array of material was dumped upon her shores, while the foreigners laughed at their smartness. More recently the treatment of Chinese by foreign governments, as in America and in South Africa, has roused a natural anger.

Perhaps the cause of this feeling among the more ignorant people in China, who cannot read and do not know much about the outside world, is due to the cruel and inconsiderate treatment of Chinese servants by foreigners in China. Quick-tempered soldiers and commercial agents, and even consular and diplomatic people, often treat Chinese servants in such a way as to compel them to leave. Sometimes their grievance will be brought into court, but the foreigners are subject only to foreign courts, and very often these courts would not deal out justice to the Chinese. More than once a riot has occurred because a Chinese servant has fled from his place of service and has reported his injuries to his friends. Once a British officer, in a fit of anger, while he was intoxicated, shot his Chinese servant because of some trivial thing that did not please him. He killed the servant, and relatives of the man tried to get justice from the foreign courts; but delay followed delay, until at last the case was given up. These are the things which cause the feeling against foreigners. No doubt some missionaries have not always been wise. Yet many who are not missionaries agree that if all foreigners had dealt with the Chinese with the kindness and honesty which the missionaries show them, there would never have been any trouble in China as far as foreigners were concerned.

Since the Boxer movement the Chinese have been more cordial than ever toward Christians. They have learned that the missionaries told them the truth about foreign countries, and that they have been behind the times, making a great mistake in being so well satisfied with themselves. They are determined to catch up with the rest of the world as rapidly as possible, and are making good progress by establishing public schools and other helpful institutions. They have discovered that the missionaries are not in China to make money, but to devote their lives to China's welfare. They know that other people are there for the money there is in their business. Hence the feeling towards missionaries is increasingly cordial. China is sending large numbers of students to this country. Large numbers are also being sent to Japan. Thus far the students who have been in America have stood highest in the examination for civil service positions in the Chinese government service. Several men high in official position are outspoken Christians, and are beginning to exert an influence for their faith. Recently China adopted Sunday as the national rest day, when all official business ceases, as in our own country.

In the city of Peking a splendid Hospital and Medical College has been erected as a union enterprise by several of the missionary agencies at work there. The Empress Dowager gave ten thousand taels, or seven thousand dollars in American gold, toward this hospital. That was not necessary in order to show her good will. She might have sent a letter to indicate that. But she wanted that Christian institution established in the capital city of the empire, and she not only gave the money but also issued an imperial edict granting the same government recognition to graduates of this college as is given to the graduates of the Imperial Medical University in Tientsin. The Governor of the province of Shantung told me that he was glad to make a contribution to every Protestant enterprise of which he was informed, as he had learned that

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The Recording of Precedents
Confucius and His Pupils Collating and Transcribing Documents

their work was a benefit to the people. He accepted a Bible from the Consular Agent who went with me to call upon him, and asked me some questions about the relative merits of the teachings of Confucius and those of Jesus.

For many centuries the Chinese have been the followers of Confucius as their greatest teacher. Confucianism has been called a religion; but in reality it is not, for a religion teaches man concerning his relations to God, as well as to his fellow-man. But Confucius teaches nothing about God, confining himself to rules of conduct for the earthly life. Many of these rules are excellent, and have been recognized as a good code of ethics by all students of morals. But they needed truth about God to give them authority. Morals always need to rest upon religion for their power. Yet for centuries China has attempted to get along without a true religion. Her chief men professed to believe that the Confucian classics were all that any one needed to know. But recently they have come to realize that something more is needed for China, and the Government has relegated the teachings of Confucius, and has put into the requisites for civil service examinations for government positions, western learning, including science and history. Thus the Chinese government itself has struck the greatest blow to Confucianism that it has ever received.

In every important city of China there are Chinese daily newspapers. These are all earnestly united in opposition to the opium habit, in opposition to foot binding, and also in urging a complete separation between the affairs of state and religion. Moreover, in many cities there are large halls where hundreds of Chinese gather during the evening to sip tea. At these popular meetings speakers will entertain and instruct the people. Some will read the news from the daily papers, for many of the common people cannot read. Others will give addresses on many subjects, sometimes illustrating their addresses with charts or pictures. In recent years one of these subjects has been the payment of the indemnity to other nations because of their losses through the Boxer uprising. Thousands of Chinese voluntarily pay toward this indemnity in order to hasten the day when the debt will be paid, for then China will be more independent. These thousands will learn of the fact that the United States has remitted several millions of dollars from our claims upon China, and they will count this country as one of their best friends.

Another very important step toward progress in China has been the imperial edict to abolish the opium curse in ten years. It was issued in

September, 1906. Each year one-tenth of the ground planted in the poppy, from which opium is derived, must be cut off and planted in something else, so that in ten years no more of the poppy will be grown in the country. The edict also provides for several steps that will prevent the young people from forming the habit, and all government employees are forbidden its use. Those who know China best declare that the government is very much in earnest in its purpose to blot out opium. Recently I read a letter from the city of Hangchow describing a great procession of Chinese who took their opium pipes and their outfits for smoking to a high hill overlooking the city, where they made an immense bonfire, burning to ashes all these reminders of the great curse that opium has brought upon China. All this means a better day coming for that land.

Some account of our visit to the city of Wei Hsien will give an idea of the Christian communities and the work carried on among them. During the early days of the visit a deepening spirit of prayer was manifest. One Monday morning three meetings had been announced, one in the college, one in the boys' high school, and one in the girls' school. The meeting in the college began at eight o'clock in the morning, and two

School at Wei Hsien

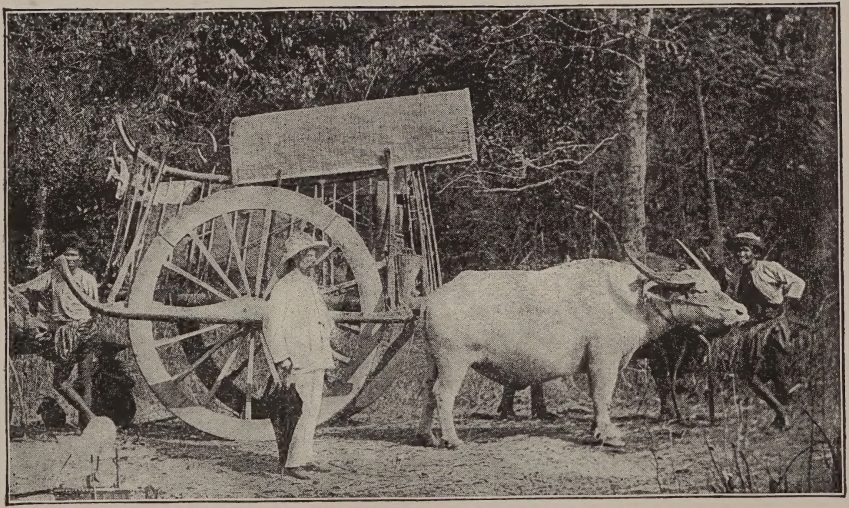
hundred young men crowded the chapel. After a talk to the students it was suggested that they should have a season of prayer. Many of the Christian students were eager to pray. It was evident that the meeting ought not to close at nine, and soon after that hour the leaders slipped away to the high school, where the same experience was repeated. The meeting in the girls' school was closed at noon, but one of the missionaries was passing their rooms soon after the meeting, and heard the girls praying aloud as she passed. They had gone voluntarily from the meeting to continue in prayer.

When we met at luncheon we learned that the young men at the college had continued their meeting until noon. They then agreed to go to lunch and return. At half past twelve they were all back in the chapel, and their meeting continued until after dark. Students who had been professing Christians confessed that they had never been thoroughly in earnest as followers of Christ, and made a new consecration of their lives to Him. There were many prayers and songs, many confessions and testimonies during that day of blessing. At the evening meeting of the missionaries a request came from the college students that we join them in prayer for one of the Chinese professors who was not a Christian. That Monday evening and on into the night many were united in prayer for the conversion of this man. He had always been reverential, but had never indicated his attitude toward Christ. There were two other teachers who were not professing Christians, and all felt that if this man should take the step, his influence would be very great, both with his non-Christian colleagues and with the students.

Tuesday morning the church was crowded at the meeting. After a short sermon an opportunity was given to any one who desired to confess Christ publicly to rise. That teacher was the first person to stand, and he remained standing with bowed head. A profound impression was made upon all as they realized that God had thus quickly answered their prayer. In a moment the other two teachers stood with the first. Then about thirty of the students arose and publicly accepted Christ as their Saviour. During that week about one hundred people, students and others, joined the followers of Christ. But that was not all. These young men determined to be witnesses for Christ among their people during their summer vacation. They formed groups of workers and went about telling the story of God's grace to their countrymen. More blessed than taking food for starving bodies is the joyful service of taking Jesus Christ, the Bread of Life, to starving souls.

This spiritual famine is in every land, as well as in China. The hope of every country is in the fact that the people who have become true Christians are telling others about Christ and His blessed salvation, and are living and giving to the end that witnesses may be sent to every part of the world until all shall know of the divine redemption. But there are many millions who do not yet know. It was Jesus who said: "This is life eternal to know Thee the only true God, and Jesus Christ whom Thou hast sent." That means that the only way to know the true God is to know Jesus Christ in whom He has revealed Himself to mankind. Every living soul needs Christ. His blessings are not for us alone but are for us to share with all who need Him, to the ends of the earth. God is calling all of His people either to go, or to send others who will go, to lead the people out of darkness into light, out of death into life. He may be calling you to go. Will you go? He is certainly calling you to help. Will you help?

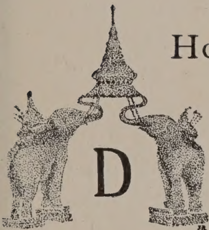
How a Governor in Siam Found Christ



Travelling in Siam and Laos
Rev. John Carrington, Agent American Bible Society

CHAPTER II

How a Governor in Siam found Christ



DOWN in the Malay Peninsula a Christian missionary was preaching the Gospel to the multitudes who gathered to hear his message. He used a stereopticon much of the time, showing the people many famous pictures of places and scenes described in the Scriptures, and especially illustrations of the Gospel story of Christ. For more than thirty years he has been a missionary in that country, and he loves the blessed work of travelling over the various provinces on long itinerations often lasting six months. When I saw him in his home in Bangkok he was just starting on a journey of this sort. From his lips I heard the following story:

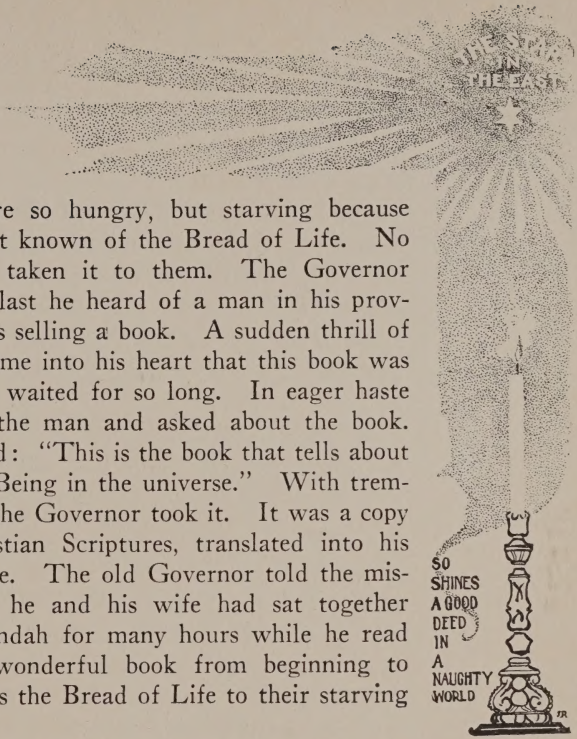
Some years ago he was in the Malay Peninsula in a region where he had never been before, and was very much surprised to hear that the Governor of that province believed in Christ. He inquired if any missionary had ever been there, and was told that no preacher had visited the place, but once a man was there selling copies of a book. The Governor heard of this book and bought one of the volumes. Now the teachings of this book, according to the report that came to the missionary, were very like his preaching. He expressed a desire to see the Governor, and was told that a messenger had gone to announce the stranger's coming. Soon he received a request to visit the palace, which he did, accompanied by his wife.

As they entered the beautiful grounds about the palace, they saw through the trees an old man with a gray beard, clad in white, standing on the verandah of the house, and by his side his wife, also in white. When they caught sight of the approaching visitors, they exclaimed: "Hosanna! Hosanna!" When they were all seated together on the verandah, the old man told of their remarkable experience. Thirty years before, when he and his wife were one day mending some of their broken idols, he suddenly stopped and called her attention to the wonderful character of the human hand, capable of making so many things. He said that his hand was a greater thing than these lifeless images they were mending. Then he declared that human beings, intelligent and creative, were greater than these pieces of wood and stone that they shaped into images and worshipped. "How absurd it is for us to worship these dead things, as if they could do anything for us!" he exclaimed. His wife agreed with him, saying that she had often thought the same thing.

"He said his hand was a greater thing"

They decided that they would worship these creatures of their own hands no longer, but would destroy them. This they did, and returned to the empty room from which they had taken the idols, wondering what they should worship now. The Governor said to his wife: "There must be a Being greater than man who made man and the earth and the stars. We will worship Him, the greatest Being in the universe." For thirty years they had been going together into that empty room to bow before their God, "feeling after Him, if haply they might find Him," as the apostle Paul said to the Athenians. It was a striking instance of the truth of Paul's statement, in his letter to the Romans, that even thoughtful heathen are led to believe in a great Being because of the evidences of His intelligence and power revealed in nature. Paul said: "The invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His eternal power and divinity, so that they are without excuse."

Through all these years these two children of God lifted up their hearts to Him in worship, striving to obey the law of God written upon their hearts. But they needed more light and anxiously hoped for it day after day and year after year. There are many such in heathen darkness today, hoping for light, not realizing


IN
THE EAST
SO SHINES A GOOD DEED IN A NAUGHTY WORLD
JR

why they are so hungry, but starving because they have not known of the Bread of Life. No one has yet taken it to them. The Governor said that at last he heard of a man in his province who was selling a book. A sudden thrill of confidence came into his heart that this book was what he had waited for so long. In eager haste he sent for the man and asked about the book. The man said: "This is the book that tells about the greatest Being in the universe." With trembling hands the Governor took it. It was a copy of the Christian Scriptures, translated into his own language. The old Governor told the missionary how he and his wife had sat together on that verandah for many hours while he read to her the wonderful book from beginning to end. It was the Bread of Life to their starving souls.

As he read the Old Testament, he said, the pictures seemed very familiar, for they were just the pictures of the life of his country. We often fail to appreciate the fact that the Old Testament teaches lessons of supreme importance in our own day to those peoples whose condition of idolatry and ignorance and sin are found today just as they existed in Bible times, not only among the nations round about Israel, but too often in the land of Canaan itself. When the

Governor and his wife came to Paul's sermon to the Athenians on Mars Hill, where he spoke of the people worshipping the "unknown God," he said: "Wife, we have been living in Athens for thirty years!" *Through this Word of God, alone, without a human voice to help them, taught by the Holy Spirit of truth, they came to know the true God and Jesus Christ whom He has sent.*

When the Governor ceased to worship idols, he told his people of his convictions and practices, but he could not tell them much about any other religious life. When he came to know his Bible, however, he was prepared to teach them and help them to know the truth and obey it. The people had asked him for a statement of his faith and he told the missionary that finally he had written it down. Going to a little box he took from it his confession of faith and read it aloud. With keenest anticipation the missionary listened to learn what a man thus taught only of God would formulate as his creed. It began thus: "I believe in God the Father who made all things. I believe in Jesus Christ, the Son of God, as my Saviour. I believe in the Holy Ghost as my Comforter and Teacher." The statement contained the fundamental essentials of the faith that is accepted by the Evangelical Christian Church, with no addition of false views.

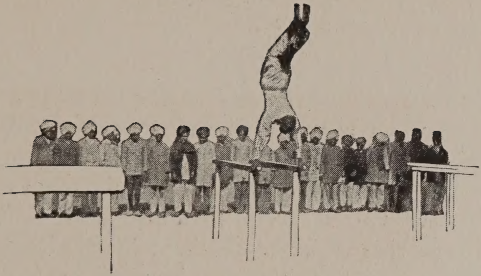
The missionary said farewell to the aged couple, telling them that he soon expected to go home to America to visit his parents. The Governor looked appealingly at his newly-found Christian brother and said: "Missionary, I am an old man and may not live until you come again, but I wish to ask one favor. When I die I will go to heaven, but I will be far back among the unworthy ones, for I have been an idolator and have done so little for my Lord. But you will be up close to the throne, for you have had a long life of blessed service. Please promise me that you will tell Jesus that I would love to be allowed to come near to Him just once that I may see His glory." This man was the only person who had the right to present any of his people to the King, and he had not appreciated the difference between the kingdoms of earth and heaven in some of these things. Like a little child he believed and loved his Lord, and in his humility he counted himself one who would sit far down at the feast.

With tears of joy they separated. More than a year later the missionary visited the place again. The Governor had gone to behold the King in His beauty, and to realize that he would not need to wait for any special introduction by any man. The Governor's wife was living and was teaching her people the truth as it is in Jesus. There are many instances recorded of people who have been led to know the true God and to find peace and joy in Christ as their Saviour simply through the reading of the Bible, without any person to teach them. The Holy Spirit has been their teacher, leading them into the light of life. *It is a striking evidence of the sufficiency of the Word of God to give to all men everywhere all the light they need to make plain the way of salvation.*

The whole world needs the Bible. It is printed in more than four hundred languages and dialects, and millions of copies are issued each year. Yet many untaught millions remain in the darkness of death. The entrance of God's Word giveth light. There are thousands to whom the spoken word cannot be given who may be reached by the printed page. In Asia there are multitudes of women who would never be allowed to attend a public service to whom the Gospel may be taken. In Mohammedan lands many, both men and women, who would not be seen in a gathering where the Gospel is preached, will buy the Scriptures and ponder them in secret alone. The work of the Bible societies is absolutely essential to missionary work, both at home and abroad; yet sometimes this work is neglected, as if it were not deserving of earnest and sympathetic support. Is not this story from Siam the call to the Church of God to lend a hand gladly in sending the Word of God to all men? Will you help in this?

A BOY'S WORK FOR CHRIST
IN INDIA

A Mission House in India



CHAPTER III

A Boy's Work for Christ in India

NOT far from the famous cities of Cawnpore and Lucknow in India there is a smaller city by the name of Etah. One of the missionaries there at the time of our visit had a son, then a boy of twelve, who had proved to be an earnest little Christian. During our visit I was preaching to the Hindu Christians, urging them to be faithful witnesses for Christ among their neighbors who do not know Him. Sitting on a front seat was the missionary's boy listening eagerly, but it did not occur to us that he was probably the most earnest listener in the entire congregation. When we reached their home after the service, the boy announced to his father that he had decided to be a witness for Christ. The father expressed pleasure at the statement, but did not realize how much in earnest his boy was.

The next Sunday the missionary followed up the subject of witnessing, and told his people that he had made a calculation of the population in their field, and that if every Christian in the Church, man and woman, boy and girl, would do his and her full share in bringing all of these people in that region to the knowledge of Christ, each one must bring one hundred and fifty. Again the boy was listening eagerly, and instead of being discouraged by his father's statement, as most of us would have been, he was more anxious than before to begin his work at once. He decided to bring to Christ one of his Hindu school friends, a bright boy a little older than himself.

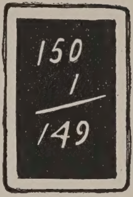
When he told his parents of his purpose, he requested that his friend should always be remembered in family prayers. His father afterwards wrote me about the experience, and he said that occasionally he would forget the Hindu boy in his prayers at the family altar. When this occurred, his son would not rise from his knees, but would remind them that his friend had been forgotten. Then the prayer would be continued with special intercession for the object of their concern. There was a real burden for this friend's soul upon the heart of the Christian boy. His Hindu friend was interested, confessing that the Christians had something which he did not have and which his people did not have. When he was told that it was the blessing which Jesus

gives to people, he desired to understand the truth about Jesus. The Christian boy often brought his friend to his father or mother to explain more fully some point which he could not make entirely plain to the inquirer. It soon became evident to the Hindu boy that he must be sorry because of his sins, and that he must be cleansed from sin if he would have the sense of peace with his heavenly Father. The boy knew the Christians were truthful, and that they had found blessing through Christ, and he began to trust Jesus as his own Saviour, and to obey Him daily as his Master and Lord. He did this just as a sick boy trusts a strange doctor because some friend he believes in has found the doctor trustworthy. It is considered quite reasonable by all intelligent people for this sick boy to trust the doctor on the word of his friend. He learns just what he must do in order to get well, all about his medicine and food and exercise, and he obeys. He is living by faith in that doctor. At the very first he does not see much difference because of what is being done for him, but he has a sense of comfort that he has put himself into good hands. After awhile, he realizes that the doctor is helping him, and he trusts and obeys more fully and more thankfully as the days go by. That is exactly the experience of any one who comes to Christ, the great Physician of our souls, whether it be in America or India or anywhere else.

The Hindu boy did not understand everything about Christianity that a man understands after many years of study and experience; but he knew very well the difference between right and wrong, and the difference between obedience and disobedience. He knew when his life was pleasing to Jesus and when it was not. He knew what it meant to pray to God, his heavenly Father, for help to do the things that would please Him. He knew what it meant to seek to understand God's Word as his law of life, and to lay up the teachings in his heart. So he began to trust and obey Jesus, and a great joy came into his heart and he began to resist temptation, and strive ever to do the right. He continued to receive instruction in this new life, and at last the day came when the missionary saw that he was ready to be baptized and received into the communion of the people of Christ.

That was indeed a happy day for the Christian boy who had been a faithful witness for Christ. He sat in the same front seat where he had decided to tell some one about His Saviour and bring his one hundred and fifty to the knowledge of that Saviour. And here was the first one now being received into the Church, rejoicing in the new blessings which he had received in Christ. The missionary said in his letter that his boy's face was shining with a great joy as his Hindu friend was received into the

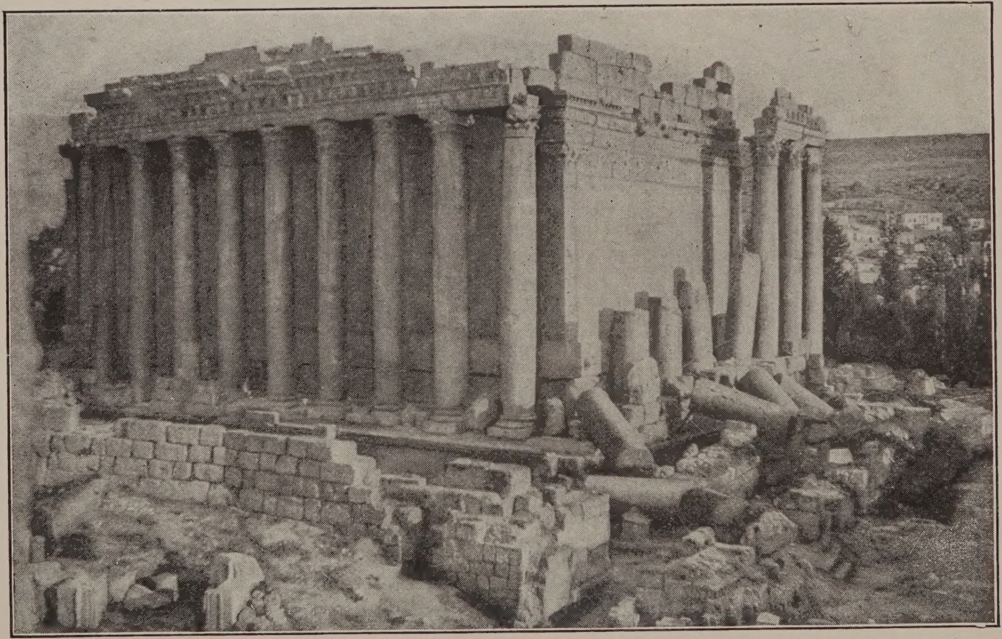
Christian Church. After the service he gave his young companion a big hug of delight, and then grasping his father's hand in both of his own, he exclaimed: "O, father, I only have one hundred and forty-nine more!"



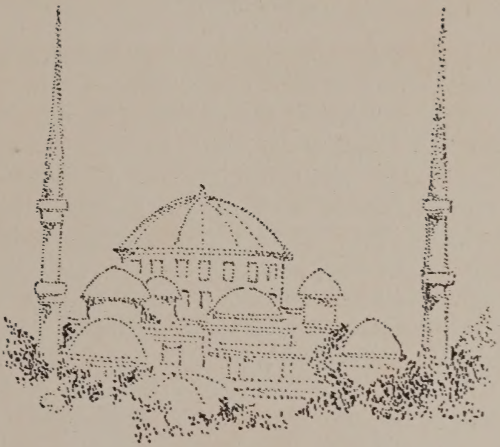
I am very sure that boy lost no time in deciding upon the next person that he would seek to bring to Christ. And we all believe there was great joy in heaven over that soul that was saved because this boy was true to his privilege and duty to become a witness for Christ. Young people do not need to wait until they are grown to manhood and womanhood before they begin to be earnest witnesses for their Saviour. I know several who have been blessed of God in this work before they were fifteen years old. Nothing is more certain to help us to be true Christians ourselves than this practice of being faithful witnesses for Christ in seeking to bring others to trust and obey Him. It is the surest way to grow into His victory.

God often taught Israel by pointing them to the history of other nations. In all these stories about people who live in Asia, God has a message for people who live in America. This story is clearly a message to Christian young people of America, who are thinking about their life work, and the sort of influence they desire to exert among their friends. Many Christians have not been anxious to be true witnesses for Christ; but nothing is more important than this, if one would make his or her life the greatest possible blessing. By just so much as we become faithful witnesses for our Lord here among our neighbors and friends, we are sure to become interested in those in other lands who do not yet know of God's salvation for them through Christ, and we will be anxious either to go, or to send others willing to go, to be God's messengers to all who do not know, until they shall have the opportunity which came to this Hindu boy. Will you be His witness? Will you help until every one everywhere knows of Him?

A Railway Experience in Syria



Temple at Baalbec



CHAPTER IV

A Railway Experience in Syria

THE Turkish Empire covers the land where Christianity had its birth and began its spread around the Mediterranean Sea. The city of Constantinople was the capital of the Roman Empire when Constantine became a Christian and declared by a royal edict that his people must accept Christianity. In some respects this was a great triumph for the cause of Christ, but in other respects it was fraught with great dangers, for many thousands accepted Christianity just because the Emperor had ordered it, and much of the so-called Christian life was nothing more than a baptized paganism. The evils which followed were certain to appear. To become a member of the Church does not make a person a Christian.

So it came about in time that Christians in Syria and Asia Minor became unfaithful and unworthy of their name. The Roman Catholic Church lost its spiritual power. It was because of this that a new religion was able to take root in this historic soil. Mohammedanism never could have established itself if the Christianity of the first century had continued faithful through the years. Ever since the time of Mahomet people calling themselves Christians have continued to live in that country. Among them are many devout, quiet believers in Jesus Christ; but a pitifully large part of their history has been one of degraded living. These are the Armenian, Nestorian and Gregorian fragments of the Church.

The Armenians are most in evidence in the Turkish Empire, for they are the makers of trouble above the others. Their ecclesiastical organization is in reality a political institution, rather than a religious one. The only way they could have any organization in Turkey is to maintain it under the form of a Church. The priests collect all of their taxes from the people and pay them to the Turkish government. They have a revolutionary party and are often found plotting against the government. Thus some of them have proved capable of treachery, and as a people they are always under suspicion. In fact the character of the Turkish government is such as to foster this atmosphere of suspicion. No one knows when a professed friend may be a spy of the authorities. A restlessness marks the life of the empire. Never have Mohammedans realized true success in the great problem of making a nation where liberty, enlightenment and the highest welfare of the people have been secured and developed. This doubtless serves to explain somewhat the unworthy character of the old Christian churches that have lingered in that part of the world; but it cannot justify their low type of life.

One day we had been to see the famous old ruins of Baalbec, not far from the ancient city of Damascus. I had left my wife and daughter at a railway junction to go into northern Syria, while they returned to the little city of Zahleh with a missionary friend who had accompanied us. A Turk, who was an acquaintance of our missionary friend, was with them in the railway train when three handsome Arabs entered and sat on the opposite side of the compartment. The cars are built after the style of the English cars, with carriages having two seats opposite. The Arabs were very striking men, handsome figures and handsomely dressed, attracting attention. They

entered into conversation with the Turk, while the missionary translated their conversation to the ladies. They were from the interior and were going to see the great city of Constantinople.

After a few moments they asked the Turk who the fine-looking gentleman was that sat next to him. He replied that he was a Christian who lived in Zahleh. The Arabs looked very much surprised, and exclaimed: "What! a Christian!" The Turk assured them that it was even so. "But he looks like a fine man!" said the Arabs. "Yes," said the Turk, "he is a very fine man." "How strange!" again exclaimed the Arabs, "we did not suppose there were any decent people living who were Christians!" You will be very much surprised at this statement. So was my daughter, as she looked into the faces of these three men and realized that they were quite honest in their expressions of surprise. The so-called Christians they had seen in their country had not lived such true lives as would cause their neighbors to respect the name of Christian, and they really knew nothing of the great outside world.

The Arabs seemed to expect the Turk to give them some further explanation concerning the Christian gentleman, but he said: "He understands our conversation; ask him about it." Again they were surprised to find that the foreigner knew their language, and they looked to him for a statement. The missionary said: "Yes, gentlemen, it is true that I am a Christian. You will agree with me that there are two kinds of Mohammedans, some who honestly strive to be faithful to their profession, and others who are unfaithful and inconsistent, and unworthy of the name of good Mohammedan." The Arabs admitted that this was quite true. Then the missionary told them there were also two kinds of Christians. They had known some people who were called Christians who were not worthy of the name, who were not true to their profession and had lost the respect of those who knew them. But there are also true Christians who are honest and earnest in their efforts to command the respect and confidence of their neighbors.

The missionary further said that he thought his Turkish friend and neighbor would testify to them that he was respected by the citizens of Zahleh as a Christian gentleman. The Turk said this was true, and as the Arabs looked at the speaker's fine, strong face, and heard the true ring in his voice, they nodded their heads in giving consent to all he said, and revealed by their manner that they knew he had told them the truth. From that day they had a new idea about a true Christian, and always after, when they hear or read of Christian countries, they will not think merely of the Armenian type of Christians, whom they had never respected, but of the splendid type of Christians that our faithful mission-

aries are showing them by daily living among them. Is not this worth while?

It is true that Armenians have died for the name of Christ, but sometimes that was because they would rather die than yield to the hated Mohammedans. We have a high regard and even reverence for the Christian martyrs who have died rather than deny their faith, and we must always cherish their memory and honor their fidelity. Doubtless there are many earnest Christians among the Armenians and Nestorians in Mohammedan countries, but among some of these Christians in the Turkish Empire we find the strange fact that while they will die for the name of Christ, rather than become Mohammedans, they are not ready to live a true Christian life, and bring real honor to their Saviour's name. The world needs people who will suffer for the sake of Christ and live the true life of a Christian where it will cost much to be true. We need such Christians in America, as well as elsewhere; people who will not care for the sneer of the wicked or the worldly, but will be true to Christ at any cost.

I would not be misunderstood in what has been said about the ancient Christian communions found in the Turkish empire. If the reader will try to imagine the actual condition of the church of Europe and the Mediterranean countries before the Protestant reformation, he will be able to appreciate the condition of these sections of the Christian church where no reformation occurred. All through the dark centuries of the generally degraded condition of the Christian church in Europe there were devout and dutiful followers of Christ; but they were not typical of the general life of the church membership of that time. The same thing has been true of these churches to which we have referred. Turkish misrule has tended to encourage them to misrepresent their possessions in connection with the payment of taxes and to practice deceit in various ways. Notwithstanding their weaknesses, the fact that they have died for the name of Christ in the face of Turkish atrocities, would indicate that there is more of a true allegiance to their Saviour than one would suppose by judging their ordinary type of life. Moreover, special instances of unworthy conduct would naturally be magnified by the Mohammedans while the quiet fidelity of many would pass unnoticed. The Mohammedans would seize upon conspicuous points of misconduct and speak of them as indicating the whole character of the hated Christians, and many would believe that there are no worthy Christians. Hence the situation in the Syrian railway train, just described.

Christian missionaries are at work among Mohammedans in Turkey, Persia, Syria, Egypt, Arabia, and in northern India. They are mak-

ing progress slowly, but surely. In all these lands our mission schools are crowded with boys and girls eager to know the English language and western learning, and among these the Gospel is proving a leavening power, working secretly most of the time, but leading many souls into the light of life. In the Turkish Empire when an Armenian comes under the influence of the missionaries, and accepts their teaching and the new type of life which they live, he is called a Protestant. Many of these are proving to be faithful and beautiful followers of Christ. In that part of Constantinople known as Scutari the American College for Girls is located—a splendid Christian institution. Recently I received a letter from one of the teachers in that College, which tells its own story of results of missionary work.

The Letter

"One of the most interesting guests of the American College for Girls this season was Miss Mianzara Kaprilian. She is an Armenian lady, a graduate of this institution in 1887. After her graduation she was an invalid for some years, during which time all that she learned in school and the experience of her life became fused by suffering and solitude into a singularly beautiful and spiritual outlook on life. After she became better, she took the position of matron in the

American Mission School at Broussa, which she held with unusual success, in spite of her delicate health. While there she one day heard a missionary tell of an Armenian village he had seen in touring, whose people seemed absolutely shut out from all refining influences. Miss Kaprilian was deeply touched by the account, exclaiming, 'Why do we not send some one to them to teach them?' Then the thought came to her—'If some one, why not me?'

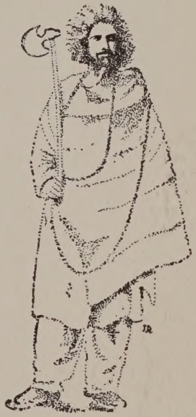
"Her resolution was soon taken to devote her life to this miserable village of her own people. Miss Kaprilian's plan is that of the so-called settlement, with which all of our American cities are familiar, but with all the contact with the outside world cut off. She spent two weeks in this village some months ago, and during that time sent off seven letters, none of which reached their destination. The place is a day's wagon journey from the nearest Asia Minor town, Eskishebir, which is a day's rail journey from Constantinople.

"The village contains thirty-five hundred inhabitants, of whom perhaps twenty men and two women can read. They are miserably poor, having no means of livelihood except cultivating the arid soil under the hardest conditions, and growing silk worms. They are dirty and diseased, human nature at almost the lowest. To illustrate their poverty, Miss Kaprilian told the story

of a bride who came to her during her visit to the village and confided a point of conscience. When she married, she kept from her husband the knowledge of a sum of money that she had put aside for a rainy day. Ought she to give it up to him? On inquiry it appeared that the concealed fortune was thirty-seven piasters, one dollar and forty-eight cents! This tiny sum, however, is sufficient to buy all a man's seed corn for the year, and therefore is really important to them.

"Miss Kaprilian had to live, of course, in one of the villager's houses during her visit. After her first night she spent the next day helping and teaching her hostess to scrub out her house. She plans to make her little home a model cottage, and thinks that her first work will be to teach cleanliness. Then later will come instruction in letters. The people speak a difficult dialect which she will master in order to teach them. She also plans to introduce several industries, weaving, sewing, etc., and to take some seeds with which to enlarge their scanty supply of vegetables. In all this she will also teach them about Jesus and His salvation. We asked her what she could get to eat. Meat? Very seldom, but plenty of eggs and milk. Vegetables? No, not many, and no fruit or olives, but plenty of eggs. The bread is scarcely eatable, but she can teach them to make better, and there are plenty of eggs!

"Miss Kaprilian dearly loves books, but she can have only what she can carry on her person, or what a kindly passing missionary may take her, because few books are allowed to pass through the Turkish mail or customs. She looks forward to the remaining years of her life, to be spent under conditions of loneliness and hardship sufficient to appal the stoutest heart, with a placid faith and love of humanity such as one seldom meets. No one could come in contact with this fine soul without feeling his own weak humanity lifted to loftier and purer ideals."

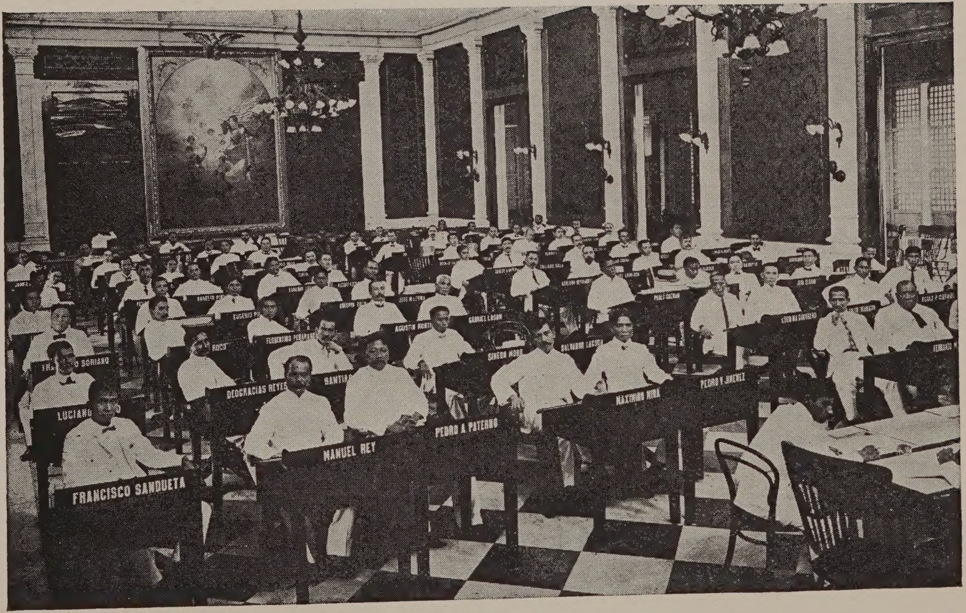


This letter is a striking illustration of that parable of Jesus concerning a woman who took some leaven and put it in meal where it developed its strange power until the whole was leavened. The leaven of Christian truth is spreading through the Mohammedan world. Thousands of Arabic Bibles are printed upon our Christian press at Beirut and sent broadcast wherever that language is spoken and read. There is a growing demand for these Bibles, and many who are followers of Mahomet outwardly carry in secret the Gospel of Christ next to their hearts and really trust Him as their Saviour. In addition to the American College for young women at Scutari, there are three splendid colleges for young men. These are Robert College at Constantinople, the Syrian Protestant College at

Beirut and the American Christian College at Assiut, Egypt. They are steadily growing in efficiency and influence, and their graduates are taking places of large responsibility in the centers of Mohammedan rule.

Is not work such as we have noted in this story of unspeakable value? The revelation of the true Christian life to men, bearing fruit in the conversion of such followers of the Saviour as Miss Kaprilian, who in turn become a great blessing to their own people, this is the divine program for the Church of Christ in all the world. Are you eager to make the best investment of your life and talents for the uplifting of humanity? Have you shared in the noble self-denial of some, who give until it hurts, in order to send the Gospel to those who do not know of Christ? Have you heard God calling you to give your life to this blessed service? It is a life work in which heroes are made.

THE BREAD OF LIFE FOR FILIPINOS



First Filipino Assembly

CHAPTER V

The Bread of Life for Filipinos

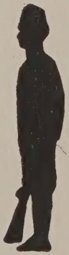
WHATEVER people may think about the wisdom of our taking the Philippine Islands, or the wisdom of our retaining them, there can be only one opinion as to the character of our influence while we are there. Our record is not equalled in the history of colonization. If one would compare our nine years of occupation in those islands with Germany's nine years in Shantung, China; or with France's more than nine years in Cochin China; or with Great Britain's more than ninety years in India, he would realize that our achievement in the Philippines has not been equalled anywhere in Asia. Our work of education has not been approached in the colonization of any people.

We visited the Government Printing Plant in Manila, where we found every employee, below the superintendents of departments, to be a Filipino, doing the work as well as it is done at home. The only exception to this was in the linotype room, where a few Americans were still retained, though there also most of the workmen were natives. In the Normal College we found the young men and women from the better Filipino families proving very efficient as teachers, and going out to take their places in the schools throughout the Islands. Industrial training is being developed, and young men are learning the trades and scientific farming. Intelligence is rapidly spreading and must be the forerunner of a higher level of life among the people. They are not being over-educated, as some assert, for the common school course covers only about three years. Only those who are to become teachers, or enter the professions, take the higher courses of study.

At the time of the American occupation an insurrection of the Filipinos was taking place. Their rebellion was against the oppression of the Roman Catholic priests. Such exorbitant fees for marriage were charged by the priests as to lead many of the poor people to live together without being married; but they could not escape the charges for funeral services and for burial in so-called consecrated ground, and many had lost their homes through inability to pay the mortgages upon them made at the time of a funeral of some loved one. When the Americans entered the Islands many of these insurrectos found the desired freedom from priestly oppression, and realized that our country was giving them a far better government than they could have maintained themselves.

Moreover, there was a movement away from the Romish Church among the Filipinos under the leadership of a priest by the name of Aglipy. His people are known as Aglipyanos, and number many thousands. Careful observation has led to the opinion that their priests are not very different from the Romish priests. A great step has been taken by them, however, in breaking away from Rome. When Protestant Christian missionaries entered the Islands, they found many insurrectos and Aglipyanos rapidly turning to Protestantism. It was announced that the missionaries would marry without charge all Filipinos who were living as man and wife, and hundreds of marriages were legalized by this means. The people also realized incidentally that the Protestants were not seeking their money, but were anxious to help them, and their response to the Gospel has been exceedingly encouraging.

The work of Christianity has made splendid progress in the Islands. The moral tone of the life of the people is steadily rising. One story will serve to give a concrete idea of this work. The island of Cebu contains a considerable population of mountaineers. At first they did not acknowledge the authority of our Government, and the constabulary of our army found it very



difficult to maintain the security of life and property. A Protestant Mission was established in the city of Cebu and rapidly developed a helpful influence throughout the island. One day one of our missionaries was used of God to win one of the mountaineers to Christ. This man urged the missionary to go up to the mountains with him to tell his people about the Saviour.

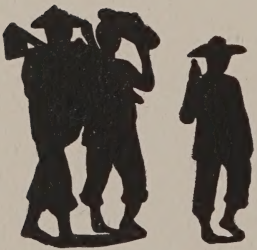
The missionary gladly consented to go, though warned by the constabulary that his life would be in danger. After a few weeks he came down to Cebu with a squad of mountaineers who took the oath of allegiance under our flag and joined the Protestant Church. Back into the mountains he went again and after a time returned to the city with a second company of willing recruits both for citizenship and church membership. This good work continued until practically the entire mountain community became Christian. Life and property became secure in the island, as lawlessness ceased. The constabulary confessed that this one missionary had accomplished more than all of their number combined to secure this desirable end. It would seem to be a good thing at times for our Government to make an appropriation to Foreign Missions as a good police proposition.

The Sunday before we reached the city of Cebu, the last of these mountaineers had been welcomed into the Protestant Church. Some of the leaders among the Christians in the mountain community came down to the city. For some time they had been praying for a minister who could be their pastor and teacher. When they made known their desires to the missionaries, they were told that no man was available at that time; but that the school for training evangelists at Manila was making good progress, and that they should have one of the very first men from that school. But they replied that they had prayed about it and were sure that God had

Native Chapel

heard their prayers. Again the missionary explained that there were only two native ministers in the island, and that it would be necessary for them to wait patiently until another man could be secured.

But the mountaineers were not to be moved from their conviction that God had heard their prayers for a minister, and they quietly announced that they would not leave Cebu without him. The missionaries were puzzled. Finally it occurred to them that these people wanted a minister more eagerly than most of the islanders, and they agreed to send for one of the native evangelists and transfer him to this new field. This was done, and after a few days more of waiting, the mountaineers took their new minister home with them. They had tasted of the Bread of Life, and they knew it was good for their souls, and they hungered for more. There are many thousands in those islands without the Gospel. God has put them under our care, whether we desired them or not. We could not live unto ourselves. *As each one of these calls of God comes to you, how are you answering Him?*



SOLDIERS OF CHRIST IN JAPAN

Young Men's Christian Association at Port Arthur

CHAPTER VI

Soldiers of Christ in Japan

WHEN the Japanese Government opened the port of Manchuria at the city of Dalny, each of the foreign Powers sent a ship from their Pacific squadrons to be present. It was in September, 1906. The city of Dalny adjoins Port Arthur, where the famous siege occurred during the war with Russia. One day an officer of the Japanese army conducted a party, made up of officers from the various ships of the foreign navies then in port, through the historic grounds of Port Arthur, pointing out the places of special interest. The captain of our American ship, who was present, told me that when they came to that famous "Two-hundred-and-three-meter hill" one of the officers expressed the feelings of all present by saying he did not wonder that the Russians were confident that no army could ever take it, and asked the Japanese official how it was done. With a touch of reverence in his tone, the official replied: "Captain, we took it by climbing on the bodies of Japanese soldiers who obeyed orders and made their lives stepping stones to victory!" The listeners were thrilled by the words, and understood Japan's victory better than they had before.

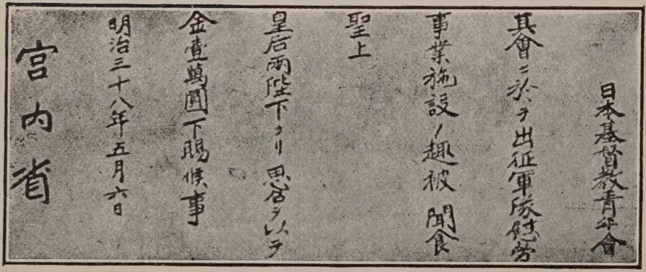
Previous to the war with Russia the Japanese generally looked upon Christians with distrust, because they felt that any person who gave allegiance to any one above the Mikado could not be a trusted patriot. Since the Christians professed their allegiance to Jesus Christ as King of kings, Japanese generally concluded that they could not also be loyal to the Emperor. But the war was the occasion for Japanese Christians to show that they were worthy of the fullest confidence of their government. One prominent official, who was at the head of the commissary department at the port of Dalny during the war, was a most earnest Christian. There never was the slightest whisper of suspicion as to his absolute integrity. During those very busy days he found time almost every evening to go to the meeting conducted by the Young Men's Christian Association, and witness for Christ, preaching to the Japanese soldiers concerning the truth as it is in Jesus.

During the war the Christian missionaries and Association secretaries threw themselves into the task of rendering every possible assistance in the hospitals both at home and in Manchuria, and also in the reading tent which was established at the army camps. There the men found writing materials and reading matter, and many attended the religious services. It was surprising, but gratifying, to have many of the officers and men come and ask for copies of the Scriptures. Some of their comrades had read a Bible or Testament or some Gospel bound separately, and had become believers in Christ, and their friends asked for a copy of this Book of books, that they might find out the teaching which had proved so precious to others. It was a constant surprise to the Christian workers to see how eager these men were to secure copies of the Scriptures. One secretary wrote that he had distributed fifteen hundred copies that day, and could have given as many more to men anxious to possess them.

This demand for copies of the Christian Scriptures steadily increased during the war. In all

there were more than three hundred thousand copies of Scriptures distributed, consisting of single books of the Bible, New Testaments, or entire copies of the sacred Word. Many Japanese soldiers came back from the war earnest Christians, whose influence counts among all classes. When the war was over the Emperor of Japan issued a statement of his appreciation of the work of the Christian missionaries and secretaries. He made personal subscriptions of money to some of the Christian enterprises in Japan, and sent to every Christian worker in the country who was active during the war a personal present. I saw these imperial presents, accompanied by the Emperor's thanks, in the homes of the recipients in different parts of Japan. In the future, Christians will no longer be under suspicion regarding their splendid patriotism, and the Japanese will remember the concrete illustrations which they have witnessed of the spirit of Christian love that is eager to help men in every sort of need.

The future of Christianity is full of promise in Japan, judging from present indications. In the month of April, 1907, the city of Tokyo witnessed an extraordinary spectacle, such as no city in Asia had ever seen. It was the World's Convention of the Young Men's Christian Associations. Representatives were there from almost every country in North and South America,



日本基督教青年會
其會ニ於テ出征軍隊慰勞
事業施設ノ趣被聞食
聖上
皇后兩陛下ヨリ思召ヲ以テ
金壹萬圓下賜候事
明治三十八年五月六日
宮内省

The Emperor's Personal Subscription to the Young Men's Christian Association

Europe, Asia, Africa, Australia and many of the islands of the seas, men of all colors, emphasizing the unity of Christian brotherhood. Japanese officials welcomed the convention, and all Japan was interested in the reports of the proceedings printed in the enterprising newspapers of the country. In a few days Japan awoke to a new appreciation of Christianity. The atmosphere of that convention contained an element that no power of men could explain, and the presence of the Spirit of God was realized increasingly to the end.

The motto of the convention was *Unum in Christo.* Japan especially needed to learn this lesson, for even many Japanese Christians had an idea that Japan must show her individuality to the world, and must develop a distinct Japanese type of Christianity. In this convention the Japanese realized that there is not an American Christianity and a German Christianity and a Chinese Christianity; but that the one true religion of Christ is the same everywhere; and that their aim must be to cultivate the spirit of unity with the Christian believers of all nations. The sense of the universality of the Christian Church was a revelation of great power to the people of the island Empire. No other religion is established in all lands and climes as is this. Its good news is to all people.

In the month of January, 1907, in the city of

Tokyo, a prominent Japanese army officer united with a Christian church which counts a large number of officers and soldiers in its membership. In making a public confession of his faith, this officer said in substance, that he had long repudiated Buddhism as being utterly unworthy of his consideration and respect, for he had seen the fruits of Buddhism in Japan. For several months he had been reading the teachings of Confucius, supposing them to be the best ethics he could find, but he confessed that all through those months he had lived the life of sin, just as before. The teachings of Confucius had no effect upon his moral life. This is a fact of vital importance. A Japanese student once said to a missionary in Nagasaki: "Our books on ethics tell us it is right to be honest and pure and kind. We all know this to be true; but what we desire to know is *how to get the power to live this life*. Our books do not tell us that." This was just the difficulty experienced by the officer in his study of Confucius. There is no revelation in the teaching of the Chinese sage concerning the secret of power to secure the victory over sin. And this is the need of every living man.

About a year before this confession, the officer stated, he had been persuaded by a younger officer in his command, whose splendid Christian character had won his respect, to read the Gospels of Christ. At first he began with curiosity, thinking of Jesus only as a great religious teacher; but soon he realized that these Gospels were different from any religious teachings he had ever read before. *He had proved that there is a power in the life and teaching of Jesus Christ which is able to change the desires of the human heart, whenever a man is honest with Him.* He took Jesus at first as his Teacher; but he had found him to be his Saviour. Therefore he declared himself to be proud and thankful to be received into the membership of the Christian Church, and to be enrolled as a soldier under the banner of the cross.

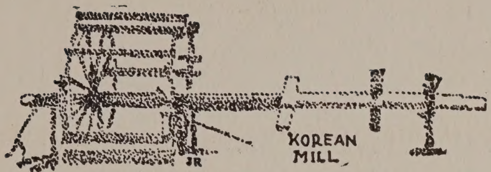
Yonder on the plains of Manchuria that officer, with the soldiers of Japan, was fighting for his country, facing death and destiny. More than once he had wondered if it were all worth while, for he knew that mere commercial prosperity could never make Japan truly great, and that even military supremacy could never make Japan truly great, so long as the moral life of that country needed cleansing. It is as true of every nation, as of Japan. Sometimes he wondered if there could be anywhere a power capable of the tremendous task of cleansing the life of Japan. Now he knows that Jesus Christ, who has transformed the lives of many individual Japanese, can save the whole nation.

Could there be anything more striking and more significant in the way of testimony from a strong and thoughtful man who had tested three of the great schools of religious life and teaching? He is one of an increasing number in Japan, especially since the war, who are turning to Jesus as the only Saviour and hope of their country. Japan is the pioneer in advancing modern civilization in Asia. There are those who declare that so many lines of Christian influence reach to such high places in the Empire as to justify the hope that from the throne of Japan there may come, before many years are passed, an edict declaring that Christianity has supplanted Shintoism as the state religion. To this end let us pray and go and give, until Japan shall be another jewel in the crown of the world's Redeemer. Will you help?

The Only Japanese-American War

Children of God in Korea

Seoul Day School Chapel



CHAPTER VII

Children of God in Korea

SINCE the apostolic days of the first Christian century no chapter in the history of Christian missions has been as remarkable as that which tells the story of the progress of the Gospel in Korea almost within one single score of years. For not only has the record of accessions to the Christian faith in Korea far surpassed that of any other country in the same period of time, but the Korean Christians have come to realize the nearest approach to self-support of all the mission fields, and they are as poor as any. The picture of Korea today contains some dark lines in connection with the occupation of Japan. But there are bright lines as well, and the brightest of all is the story of the coming of divine light into the spiritual darkness of the people.

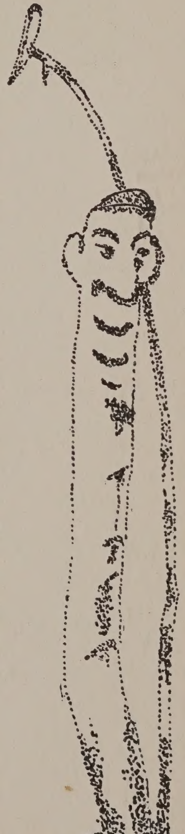
The early missionaries to Korea were filled with the earnest purpose to develop a witnessing Church in that land. When the Koreans expressed their desire to confess Christ and be received into the membership of the Church, *they were taught that to be a Christian meant to be a witness for Christ, and that they would be expected to go and bring some one else to hear the Gospel.* It has been a sort of unwritten law, and its application has resulted in guarding against the reception of some who were not ready to come, and in developing a remarkable spirit of missionary zeal on the part of the Christians. All over Korea the people understand that to be a Christian means to be a winner of souls, and that membership in the Church involves the privilege and obligation of bringing others to the knowledge of Jesus. They accept this teaching and act upon it.

At stated times the people are gathered into conferences for instruction. Hundreds will come to these conferences for a week at a time. There will be seven hundred, eight hundred, and at times as many as twelve hundred in attendance at these conventions. They are instructed in the Word of God and nurtured in spiritual growth, and then they are taught how to go out and witness for the Master. At the close of the conference they make their pledges of the amount of time that they will give to going out and telling the story to those who do not know of Christ. They not only pledge the number of days which they will give to this service, but save the money to pay all their expenses.

This is true not only of the leaders, but also of the rank and file of the membership of the Church.

The results of this method may readily be anticipated. In America the average additions to the Church membership on confession of faith are *seven* per cent per year. But in Korea, as a rule, no station reports fewer than *fifty* per cent gain each year, and many have reported more than one hundred per cent. Such numbers of inquirers are brought by the Korean Christians that most of the missionaries have no time for personal evangelism, since their whole time is taken up with the work of instructing those whom the people bring to hear the Word of Life. At this rate of gain it will not require a prophet to foretell the future of Korea. As an Asiatic country it promises to be the first Christian nation of that continent.

In the city of Seoul I preached in a church that had been doubled in its capacity during the previous year. At noon it was packed with an audience of men, which was dismissed just before one o'clock. In a few minutes an audience of women had filled the room. Thus often in good weather it is necessary to divide the congregation, so rapidly have the numbers increased. In Pyeng Yang one Saturday night in the Central Church an audience of two thousand men greeted us. They said the people could never be ac-



KOREAN
DEVIL POST

commodated who would wish to come to church the next day. So a platform was builded on the hillside, and the vast audience attended the service in God's great out-of-doors. In Syen Chun the congregation had been crowded out of a small church that seated only five hundred. Our meetings were held in the new building accommodating twelve hundred, and it was filled.

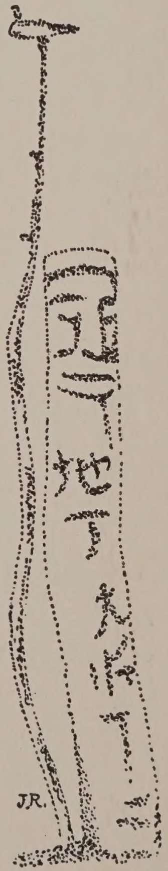
This great growth has not been in numbers only. Mention was made of the degree of self-support to which the Korean Church has attained. The enlarged building in Seoul and the new building in Syen Chun were paid for entirely by the Koreans themselves. It means self-sacrifice for them such as we can scarcely appreciate. One instance will serve to reveal their readiness to suffer self-denial in order to receive and maintain the Gospel. A village not far from the city of Seoul sent a messenger to the Mission asking that a preaching station be established there. Some of the men of the village had heard the Gospel while attending the market, where the Christians always maintain preaching services and distribute Christian literature. Market days occur frequently and multitudes hear the Gospel preached at that time and receive the literature which is distributed. The men from the village referred to had pondered over the printed material they had secured, especially the copies of the Gospels. They said that if a preaching station were established in their village, they would build a chapel.

The missionaries knew how poor the people of this village were, and the announcement that they would build a chapel indicated a very real desire for the Gospel. The preaching station was established. While the men were saving the money with which to build the chapel, it was learned that the most desirable lot in the village for the site upon which to build was available. The women rose up and said that since the men were saving the money to build the church, they would buy the lot. They were told that this would be impossible, for the lot would cost the great sum of sixty yen. Now, sixty yen amounts to thirty dollars gold in our money; but that amount would mean to that impoverished little company just about what thirty thousand dollars would mean to the average thriving church in America. If you could only see their clean little huts, with a handful of furniture in them, you would understand how true this statement is. But the women said they could and would. They brought what monies they had, while some brought their jewelry, and others brought brass cooking utensils from their kitchens. Thus they made up the sixty yen and bought the lot. Is it strange that people thus hungry for the Bread of Life should be eager to give it to others?

Such stories of glad sacrifice among the people of Asia in order that they may have the Gospel and give it to others ought to put American Christians to shame; but they do not. We are impressed for the moment with the reality of the faith of such true-hearted followers of Christ; and then we dismiss the suggestion that God is teaching us to emulate their sacrifices. What average Christian family in America would dream of making the slightest difference in the Sunday dinner on the day that the offering is made for the purpose of sending the Gospel to those who do not know of the Saviour? We do not know self-denial as compared with the experiences of thousands in Asia. The reader will recall similar instances recounted in the story of China. Fidelity of stewardship seeks the line which runs between our needs and our wants. The Koreans have found that dividing line.

The demands for the Gospel in Korea are so widespread and so persistent that the workers recognize a crisis facing the Church of God. Shall we rise to it like heroes of the cross? Or shall we look at it without any thrill of sympathy or quickening of purpose to meet it, such as our Lord would have us feel? In dozens of places which the limited numbers of missionaries cannot possibly reach the people are pleading for the Gospel, and even offering to pay the salary of a missionary if only one may be sent to them. What a tremendous challenge this is to the Christian Church! How can we be doubtful that it is the call of God to us? How can we dare to be indifferent to it? As rapidly as possible Korean preachers and teachers and Bible women are being trained for the work. But more help is needed in furnishing men and women to do this work of training and education, to establish the stations now waiting to be occupied, and to carry on that supervisory work which is necessary to develop a native Church able to continue its task alone.

To be faithful *now* means a Korean Church in the not far distant future which shall be self-controlling, self-supporting, and self-propagating, filling the land with the light of the Gospel. The calibre of the Korean people is far superior to the ideas which many have of them, and this is especially true of the Christians among them. The Gospel develops the best in men, and Korea is no exception to that rule. If a "little child shall lead" sometimes, it would not be inconsistent with other history written in the past if Korea should be mightily used of God for the



KOREAN
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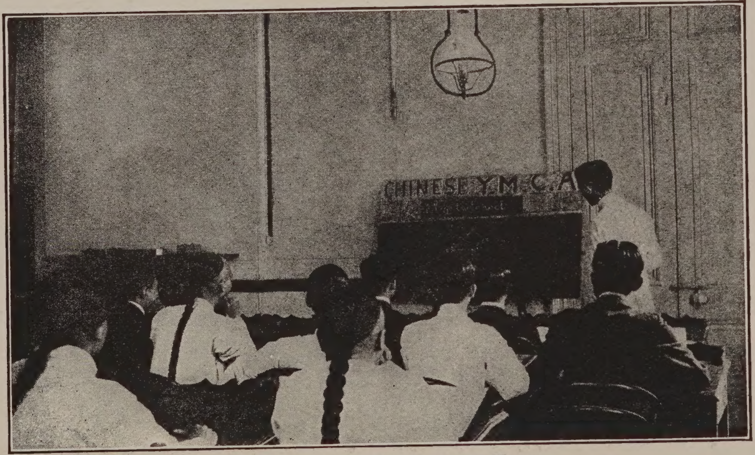
spread of the Gospel both in China and Japan. The living word cannot be bound when it stirs in men and women given up to the leadership of the Spirit of the living God. It would be the pathos of our Christian history at the gateway of the twentieth century, if we should fail to hear and heed God's challenge to us in Korea today. Will you?

"He has sounded forth the trumpet that shall
never call retreat;
He is sifting out the hearts of men before His
judgment seat.
Oh! be swift, my soul, to answer Him! be
jubilant, my feet!
Our God is marching on!"

Association Gymnasium Class in Seoul

DEALING WITH AN INQUIRER IN HONG KONG


CHINESE Y.M.C.A.

An Educational Class, Hong Kong

Chapter VIII

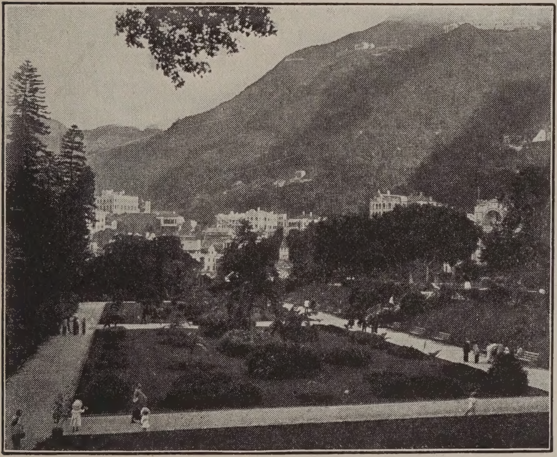
Dealing with an Inquirer in Hong Kong

THE BEAUTIFULLY unique island of Hong Kong is one of the most picturesque spots on the Pacific. It is a great terraced rock which has been converted into a tropical flower garden. Though the city, which comprises practically all of the population of the island, is technically named Victoria, every one calls it Hong Kong. The lower part is devoted to business and to the Chinese city. Christian missionaries are established in various kinds of work, including rescue missions for sailors and great hospitals for all sorts of people. One of the most flourishing and helpful of the agencies which seek to give the Chinese of the city the knowledge of our Saviour is the Young Men's Christian Association.

During our visit in Hong Kong, the program included some addresses to the Chinese young men in the hall of the Association. There were large audiences of intelligent and capable students and clerks, some of them professing Christians, others sympathetic with Christian institutions, and still others ready to hear the presentation of the claims of Christianity, being convinced in their hearts that Christian civilizations have something, not found in non-Christian lands, of liberty and leadership in the world's life. Among these were some also who came from curiosity, not willing to concede that China needed anything better than the teachings of Confucius, and especially unwilling to admit that it was necessary to turn to Europe or America for light.

One of the facts which we emphasized to these young men was that Jesus Christ was an Asiatic. We found in some places a very strong prejudice against Christianity because it was conceived to be a western production coming from Europe and America. It was a genuine surprise to some to be told that Asia gave Christianity to the world, that it is to Asia that we are indebted for our Saviour, and that when the countries of Asia accept Him they will simply be coming to their own. At this declaration men would look into each other's faces with surprise, and a certain sense of relief, not to say satisfaction. It made it easier for them to consider Christianity. It was a pleasing sensation to feel that Europe and America were indebted to Asia for this greatest of all religions, as they, in their hearts, believe it to be.

At every one of these meetings in Hong Kong there was a young man who had been educated in England, and who speaks our language fluently. Our attention was called to him as one who had not been reached by the secretaries and Christian workers, though he had been a regular attendant at all the meetings of the Association for many months. He had taken the attitude of one who recognized that Christianity has something in it which China has not, and greatly needs; but he could not understand the teachings of the Scriptures, and therefore could not, of course, accept them. He would come to our meetings and sit with his head down, as if he



Hong Kong

were beyond the point of Christian argument, since he had canvassed the ground, and could not be convinced.

At the very last meeting something was said that suddenly caused him to look up with a new interest. At the close of the meeting he requested an interview. We went into the room of the secretary and he stated his case. He had been trying to understand Christianity, but had failed. He had talked with different Christians, some missionaries and some friends in Hong Kong who were not missionaries. These had made different suggestions to him as to what he ought to do, but he had not been helped.

I asked him why he wanted light, whether it was just to satisfy his curiosity about mysteries, or to answer an honest desire for a rule of life? He said he was convinced when in England that there was some great reality in Christianity which China did not have, but ought to have, and that he had often felt that if he could see his way clearly, he would be glad to devote himself to helping his people. I asked him to tell me what he did positively believe, and let his questionings be put aside for the present. He said he believed in the Fatherhood of God. The Chinese Emperor is "the son of heaven," and many Chinese find it not difficult to accept this conception of God. Though they have called their Emperor the son of heaven, they had not taught the other side of that relation, namely, the Fatherhood of God; but when it was presented to them, they at once appreciated its reasonableness, as a pantheist could not.

I asked my inquiring friend where he got the idea of the Fatherhood of God. It was suggested that he had not found the idea in the teachings of Confucius, China's great teacher, nor in the teachings of Buddha, Zoroaster or Mahomet. Only from Christ had this great and blessed teaching been given to men. He had not realized this but conceded that he believed Jesus was the greatest of all religious teachers. I asked him how much he knew about the Bible. He replied that when he was in England he had read some of it. It was then conceded that he really knew nothing about it in a masterful way, and the importance of studying the Book was also granted.

He told me that some time before he had bought an English New Testament with a view to making a study of it; but as he began to read it there were so many things strange to him, and so many things that he did not understand that he had adopted the rule of underscoring all these places, and if only some one could take the time to explain these many things, perhaps he could get some light. There was a pathos in his tone. He had not been able to grasp references to the Old Testament, and had not caught the idea of taking the Gospel as a rule of life, rather than a history of the past. Again I asked him about his motive for knowing, and he repeated his desire to help his people. I asked him if he felt that he would be willing to take the teaching of Christ as a rule for daily life, in so far as he could understand it and wherever it appealed to him as good advice to live by. He at once asserted that he would.

Then I said I could help him far more than if I were to sit down with him and go over all those places which he did not understand. I had a very simple suggestion to make, but a very important one. It was that he should put away the Testament which he had underscored, marking the things which he did not understand, and secure a new one. He was to read over carefully the four Gospels and the Book of the Acts, underscoring as he read all that he *did* understand, all that was plain, all that he accepted as good advice or as bearing the stamp of truth in itself. Whenever he came to anything which he did not understand, he was not to pause one second over it, but pass on to what was plain.

After reading the specified parts once, he was to begin again and go through them a second time. It would not require many hours. It was asserted that he would find many things which were not clear at the first reading becoming clear with the second reading, and he would be surprised to find how many more places he would be underscoring during his second reading. Then after the second study was finished, he was urged to go over the same books the third time, for it was certain that, as he did so, many things would become increasingly clear. The idea seemed to appeal to him; but he said there was one point about which he wished to ask a question. One man had told him that he could never be a Christian until he should kneel down and pray to God. He asked me if that were true.

I replied that if he would act upon my suggestion he would not read very far in the Gospel according to Matthew until he would find Jesus teaching him to pray, telling him what to say, and telling him about the loving thought and care of the Father in whom he already believed. Then as he read on he would find more teaching about prayer until, before he had finished the books suggested, he would be taught all that he needed to know on the subject of prayer. Not only so, but I assured him that he would find just such adequate teaching upon every other subject about which he needed to be informed.

He seemed very greatly impressed by that statement. The fact that the subject about which he had been thinking most earnestly for some weeks was discussed by our Lord in the very first Gospel that he would read in this proposed course seemed to quicken his decision, and he

promised to adopt the method suggested. Some weeks later, we were at Hong Kong again on our way home. I made inquiry about my Chinese friend, and was informed that he had told the secretary of the Association that he had adopted the method and was daily finding light upon the meaning of Christian teaching. He had changed his point of view. Whereas formerly he had been trying to understand Christianity as a system of philosophy, now he was studying the New Testament in order to learn how to live before God and among men.

In many places in different countries people would come to talk with us about their problems, sometimes asking to have some teaching explained, or trying to secure light upon some difficulty in their life or faith. In every case our rule was to attempt to have them realize the value of turning away from the merely negative side, from doubts and difficulties, to see what was positive and constructive for them. The light always shines at that point. You might clear your garden of weeds forever; but that would bring no fruit. Plant seeds and nurture them and the harvest will surely come.

CHRISTIANS LEARNING TO PRAY IN ASIA

Study for Hands of a Praying Saint
By Dürer

CHAPTER IX

Christians Learning to Pray in Asia

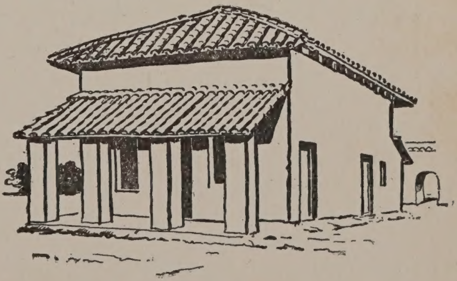
WHEN the great revival of true religion swept over the little country of Wales in the autumn of 1904, certain Welsh missionaries in northern India began to pray that the same blessing might come upon their work. They asked their friends in Wales to pray with them for this blessing. Hundreds of people in Wales prayed daily for this, and not many weeks passed before the message came that their prayers were answered, and the blessing had come to northern India. When the news of this great work of the Holy Spirit in northern India was received in other parts of the country, many hungry hearts of both missionaries and Indian Christians were longing for similar blessings. This was notably true of certain places in western India.

The name of Pundita Ramabai is familiar to many Americans. She was an educated Hindu who became an earnest seeker after the truth. Her soul was hungry for something which Hinduism could not give her. She was suffering from the world's spiritual famine because of which so many millions do not possess the Bread of Life. Ramabai joined the Brahmo Somaj, an organization which attempts to hold to some things in Hinduism and add certain things from Christianity; but she could not find that in the Brahmo Somaj which satisfied the longings of her soul. She then became a Unitarian, but still her heart was not at peace. At last she came to know Jesus Christ as her divine Saviour from sin, and in the fullness of evangelical faith she found joy and satisfaction. Steadily she grew into the deep realities of spiritual life in a precious fellowship with Christ.

At Dodda Ballapur, Ramabai has gathered hundreds of the girls of India into a great school and home, young widows, orphans and others. She calls the place Mukti, which means peace. When Ramabai heard that God's special blessing had been given to northern India, she immediately gathered about her the teachers and older girls in her school, saying that if any part of India could have a great blessing, such as God gave to Wales, surely they, too, could have it at Mukti. They prayed for guidance that they might know God's will for them concerning the conditions they must meet in order to receive the blessing. As they prayed Ramabai was moved to study the first chapter of the Acts, where Jesus tells His disciples to wait for the special promise of the Father to send the Holy Spirit upon them with power.

Ramabai pondered these plain words of Jesus prayerfully. She knew their first reference was to Pentecost. She knew the Holy Spirit had come to the leadership of the Church once for all at Pentecost, and that He is eager to fill every life that will give Him entrance. But she also realized that the record of the Book of Acts tells of later instances when believers who had not received this blessing waited and prayed, in obedience to these words of Jesus, when the baptism of the Holy Spirit came upon them as upon those at Jerusalem at the first. Therefore she became convinced that this Pentecostal blessing would be given to all who would obey this plain, simple command of Jesus. They had prayed daily for the Holy Spirit, as for many other blessings; but had never definitely waited before God for this promise of the special gift of the Spirit with power.

Ramabai announced that a daily meeting for prayer and waiting before God would be held for an hour for all who wished to come. It was



Mission Chapel

entirely voluntary, and it was to be continued until the answer was given. It was in January, 1905, that this daily meeting was begun, and it was continued without cessation through January and February and March and April and May and June. As the days went by and no blessing came, Ramabai said they were not ready yet to receive the blessing. They must wait longer so that God could deal with them, cleansing their hearts more completely and enabling them to be more thoroughly emptied of self and self-centered desires, until the Holy Spirit could have His right-of-way in their hearts. As the days went by there was more heart searching than at first, and more earnest prayer than at first.

At last, at the end of June, one girl received the blessing. Every one recognized the fact by the way she prayed. For two hours she prayed without stopping. Her prayer was marked by two things that revealed the presence of the Holy Spirit: first, a deep, clear conviction of sin that resulted in confession; second, a burden of intercession for others. The next day two or three other girls were filled with this spirit of prayer. Then the number grew daily until many hundreds were recipients of the same great blessing. The very life of the place was transformed and has continued to be. The girls formed prayer-bands, and made long lists of names of persons for whom they covenanted to pray. It must be remembered that God's promise through His prophet of old is that He "will pour upon the people the Spirit of grace and supplication." (Zech. 12: 10). That is to say, the distinctive gift of God's grace thus promised is to be the spirit of prayer. This is the great mark of the work of the Holy Spirit in Asia to-day. All over India the movement has been spreading and God has been glorified in the cleansing of His people and by the coming of many into His Church.

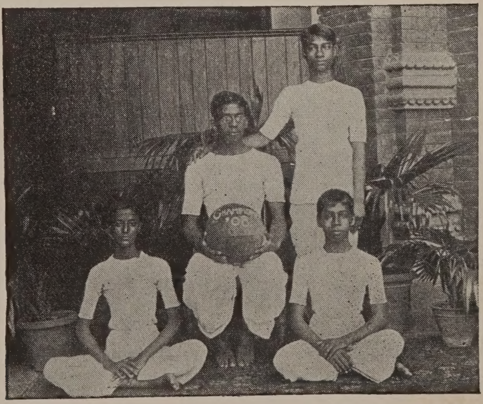
Some instances of the power of intercessory prayer will aid the reader to appreciate the experiences of the people who have yielded themselves to the Holy Spirit's leadership. In the city of Poona there is a Girls' School. Near this city there lived a man who professed to be no longer a Hindu in his religion, and to be sympathetic with Christianity. He had sent his young wife to this school, where she had been converted. She wrote to her husband, telling him of the wonderful blessing that had come to the school and to herself, and urging him to come and be baptized with her. She added that if he did not come, she would be baptized without him. He decided to visit the school and inquire into this movement. It was about ten o'clock in the morning when he arrived and sat down upon the floor, as they all do, to look and listen.

These people have adopted the method of praying aloud and all praying at once. In our country this is done in the Episcopal Church in the use of their ritual and in almost all churches in the use of the Lord's prayer; but in Asia each one prays his own words. They did this in Wales. It does not impress one as being confusing. Each one is talking to God, not to be heard of men, and they do not notice each other at all. We know that when one person prays in public, many who begin to pray with the leader will soon be wandering in their minds, while many do not pray at all, but just wait for the prayer to end. But where each person prays aloud, not noisily but audibly, there is more concentration in prayer and more power in prayer. This is the way they have been praying all over Asia during these days of the Spirit's presence and power.

When the visitor entered the chapel of the school at Poona, immediately a number of the girls gathered around him and began to pray for him. They prayed that God would convict him of his sin, and lead him to accept Jesus Christ. They remained there praying until after four o'clock, forgetting all about lunch, having no other thought but to continue praying until the blessing should come. For more than six hours that man sat in the midst of those interceding girls, resisting the Holy Spirit. Then he suddenly broke down like a child and began to pray for himself, pleading for forgiveness and for acceptance in Christ. The next day he and his young wife were baptized together.

In the same mission compound there is a boys' school, and the boys had received no blessing as yet. Some of them were brothers of girls in the other school. These girls were talking of their obligations to be true witnesses for Christ when they returned to their homes, and realized how greatly they would be strengthened if only their brothers should be touched by the power of God. The burden of intercession was very great upon their hearts, and they arranged for a special prayer meeting to pray that God's blessing might be given to the boys, even as it had been given to them. The meeting began about two o'clock in the afternoon. After an hour, having a real expectation of blessings from God, they sent a girl to report on the situation among the boys. She saw no evidence of concern. On they prayed for another hour and sent another messenger who reported that the boys were playing ball.

Not discouraged, the girls prayed until eight o'clock. Then they asked leave to go over near the boys' building so that the boys could hear them



pray. The teachers felt the request was in accord with the leading of the Spirit, and it was granted. The girls prayed until ten o'clock. At that hour the head master of the boys' school felt that they ought to return to their rooms for rest, and was going to suggest this to them. But as he opened his study door a sight greeted his eyes which filled them with tears. A long broad verandah stretched across the front of the building and upon this, crowded down together, silent, were the boys, listening while the girls prayed. As he stood there the boys began to slip out upon the ground, forming a great group near the steps, and in a moment they also were praying. When the girls heard the boys beginning to pray, they began to sing and arose and returned to their rooms, praising God for answered prayer. The head master said there was not much sleep in the boys' dormitory that night, for with "strong crying and tears" they yielded to the power of the Holy Spirit as He accomplished His work of "conviction of sin and righteousness and judgment, making the things of Christ plain." Such is the power with God which many in Asia have learned in these days, revealing a victorious, prayerful life to which too many Christians in America are strangers.

When the story of India's blessing was told in China, some of the people in that country declared that nothing of that sort could be expected there. China was said to be different from other countries, with its age-long conservative customs, and its inclusive and exclusive conditions. But there were some in China whose hearts were very hungry for a mighty manifestation of God's power, and who believed that God is as eager to bless China as any other country. In several places missionaries and Chinese leaders formed prayer covenants to wait upon God for just such blessings as He had given other countries. One of these groups is in the province of Shantung, and in the autumn of 1905 a great work of grace marked the labors of those Christians in the southern section of that province. In the story of China we have told of our visit in the month of May, 1906, to the city of Wei Hsien, in that province, and of the power of prayer as it was manifested among the college students, bearing precious fruit. Other places in China have had gracious visitations from God during these last three years. Evidently China may have the blessing just as any other country may.

When the Koreans heard the story of the power of prayer in India and China, some of their leaders said: "We have never prayed this way; but we will begin." In Pyeng Yang, on the last night of our meetings there, one of the elders announced that he would meet all who wished to come every evening to wait together for the promise, pledging themselves to continue steadfastly in prayer until the blessing came. In Syen Chun another Korean proposed a similar gathering every morning at daylight. That was in September, 1906. In other places these prayer covenants were also observed through September, through October, through November, through December, and into the new year. About the middle of January, 1907, a great outpouring of the Spirit was received in Pyeng Yang, spreading rapidly over the entire country. Thousands of professing Christians experienced a new cleansing, and thousands more accepted Christ as their Saviour. They simply obeyed the plain words of Jesus to "wait for the promise," believing that commandment applies now to all Christians everywhere.

The same story of God's grace in India and China was repeated in Japan in the autumn of 1906. Again we were told that Japan was different from other countries, wrapped up in the spirit of materialism, and eager for military supremacy and commercial prosperity, and such experiences could not be expected in Japan. But again some in Japan did not believe such statements. The pastor of the Japanese church at Kanazawa had been with us for three weeks as interpreter. The last of the meetings in which he assisted were held in his own church in Kanazawa. At the close of the series he also announced that he would meet all who wished to gather every evening to wait and pray. In the Girls' School as well, the spirit of earnest prayer took deep hold upon the students. At Christmas time we received word at Manila that a great blessing had come to the church and school at Kanazawa. Some weeks later, while we were in Japan just before our return to America, a letter from a missionary in Kanazawa conveyed the report of such power in prayer as had never been known in that Japanese city, while the entire student body in the school had received a great blessing, except one girl whose father took her away lest she should become a Christian. Other places in Japan experienced similar blessings in answer to this same obedient waiting in prayer.

Our visit to Siam was in March, 1906. Some of the leaders of the work in Bangkok were profoundly stirred, and were hungry for a mighty work of God. They set themselves to prayer, continuing quietly but faithfully until the annual mission meeting in the autumn. A splendid Christian in Bangkok, though not a missionary, was an elder in one of the churches. By general consent he was pressed into a place of leadership. The annual meeting was greatly blessed; but all felt that they were just in the beginning of greater things. Through the succeeding year the prayer-life of the Christian community was deepening. In September, 1907, the annual meeting

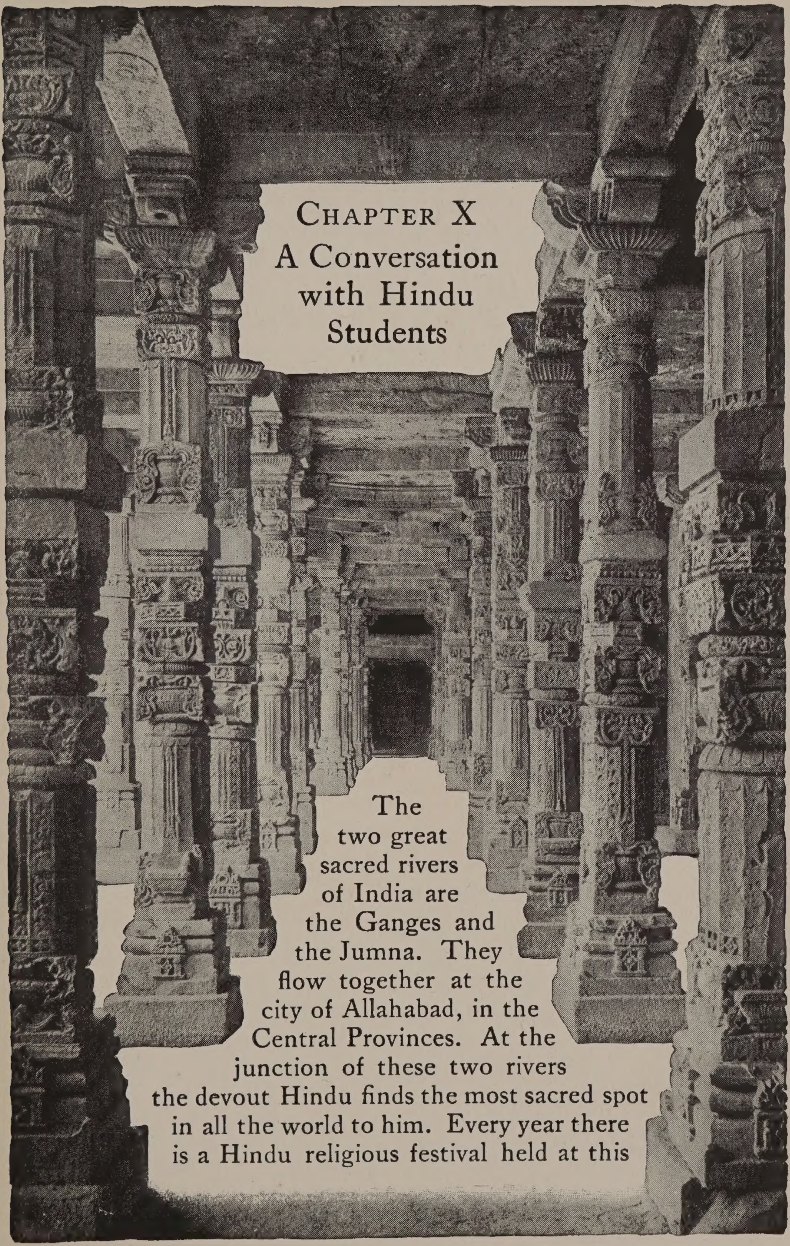
"More things
are wrought
by prayer
"Than this world
dreams of. * *

"For so the great
round world is
every way
"Bound by gold
chains about the
feet of God."

touched the high-water mark of spiritual power, especially among the Siamese. All there believe that a new era is opening for the work in that country.

Is it not a story whose lesson is very plain to the people of America and other Christian lands? Is not God teaching us by His work in our own time, as well as by His Word, how eager He is to give His mighty blessing to any people who will wait upon Him in obedience, seeking, cleansing and anointing in order that they may be used of God for the advancement of His Kingdom? Wherever men have obeyed the plain, simple commandment of Jesus, God has not failed to keep His promise. It may be realized in the lives of individuals, as well as by collective numbers. It is the secret of progress for the Church of God in the pathway of His power. *Do you desire this blessing in your own life?* How much do you desire it? Enough to obey? If so, you will surely receive the touch of God upon your life with power, power with God for men, and power with men for God. Try it.

A CONVERSATION WITH HINDU STUDENTS



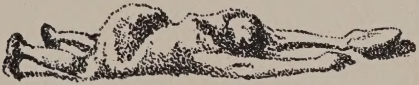
CHAPTER X

A Conversation with Hindu Students

The two great sacred rivers of India are the Ganges and the Jumna. They flow together at the city of Allahabad, in the Central Provinces. At the junction of these two rivers the devout Hindu finds the most sacred spot in all the world to him. Every year there is a Hindu religious festival held at this point, called a mela, beginning in January and continuing about thirty days. At that season of the year the waters are low and the people can bathe in them with safety, while the great stretches of bottom land, dry, hot sand, furnish a place for many thousands to gather and to sleep at night in comfort and safety, wrapped in their flowing garments.

This religious festival is a place of many interests. The pilgrims are gathered in great numbers, having daily processions to the bathing place, always led by some of the so-called "holy men." These "holy men" have camps during the season, where they sit under tents in the ashes, or on benches. There are also beds of torture on the banks of the river, where some of these men lie upon iron spikes. This they consider "making merit." Two or three streets are made by the long rows of shops, where everything is sold that Hindus or foreign visitors might buy. This section resembles the rows of shops or exhibition stalls in one of our familiar county fairs in this country. Then there are large tents erected by some of the Hindu nobility, into which the multitudes are gathered to hear popular speakers who discuss the topics of the day, and give the people instruction upon many subjects. For it must be remembered that ninety per cent. of the men of India, and ninety-eight per cent. of the women cannot read! This is one way of giving them some popular education.

Once every twelve years there is a "great mela," more important than that observed each year. And once in thirty-six years, at every third great gathering, the supreme festival of Hinduism is observed. We were in Allahabad when this supreme festival was observed in January, 1906. There were two millions of pilgrims present from all parts of India, some of them, in order to "make merit," having come by measuring their length on the ground, as a caterpillar crawls, requiring months for the journey. On the morning of the special day of the festival a great procession marched to the "holy waters" carrying banners and various badges of their orders, members of the different castes and societies having certain marks upon their foreheads to indicate that they were at that time keeping a vow to some special god. It is said there are three hundred millions of gods in India.



At the head of this procession one thousand so-called "holy men" marched naked, smeared with ashes, and as they passed by, the people, men, women and children, fell down and licked the dust at their feet! It was the most concrete "chunk of heathenism," the worst exhibition of darkened paganism we witnessed anywhere in Asia. Near the junction of the rivers a young woman was being borne on a sort of stretcher by friends. Suddenly they stopped, and one man took a strong stick and pressed it against her throat until she died. It was her choice thus to lay down her life at the "holy waters," for she thought by doing so she would possibly come back in her next state of existence as a man. Hinduism teaches that the soul of a woman can never be saved. She must come back again into another life as a man if she is ever to be saved.

This picture of the religious festival must be kept in mind, for it is the background of my story of a conversation with some Hindu students in the Christian College at Allahabad. I had been making some addresses to these students during my visit. In one of these addresses I had been emphasizing the fact that America is a Christian nation in the sense that it is not Hindu, or Buddhist, or Confucian, or Mohammedan; but that it is not Christian in the sense that it is thoroughly Christianized. In view of the fact that about one-third of the population is in the membership of the Church, and also in view of the great evils in America, I ventured to say that perhaps we are one-third Christian. Some Americans would probably make a larger claim,

Going Down to Bathe in the Ganges

but I could not. When we think of the worldliness in the Church, leading so many professing Christians to fail so pitifully in their allegiance to Jesus Christ, that alone would justify our hesitation to make large claims for the Church. But when we think of the political corruption, the commercial dishonesty, the social impurity, the terrible story of our saloon system with the misery and ruin which accompany it, and other evils that we could mention, we cannot fail to see that we are a long way from being that kind of a Christian nation in which the people approach the life of Christ Himself.

The people of non-Christian lands hear America and England, Germany and France, Russia and Italy, Spain and Portugal all called Christian countries. They therefore naturally think that all the people who go to their lands from these countries are Christians, and they watch these people in order to see what Christians are like. When they see the soldiers from these countries staggering along the streets intoxicated, and using loud profanity; when they see even high officials from these countries, both civil and military, drinking and gambling in their social clubs; when they see some of these proud foreigners so quick-tempered that sometimes they treat their Asiatic servants like dogs; when they see foreign "Christian" countries grabbing parts or all of their lands on mere pretexts, just because they are not strong enough to prevent it; when they see such things, is it strange that these people should be disgusted at the suggestion that Christians are any better than they are, or that Christianity is any better religion than their own? It has taken a long time in some places for Christian missionaries to prove to the people of Asia the difference between true Christians and these citizens from our countries who are not Christians at all.

"He hath
a daily
beauty
in his
life
that
makes
me ugly."

Indeed these very people, who are in Asia for money or adventure, are always telling travelers that missions are a failure, and speak against missionaries as trouble makers, and tell falsehoods about them, because the very presence of the missionaries is a condemnation of the immoral life of such foreigners in the cities of Asia and Africa and South America. Many times I would talk to officers on ships and to people who did not know that I was a Christian, in order to discover how much they would say about missions. Occasionally they would speak kindly of the good work the missionaries are doing, but more frequently they would denounce the missionaries in strong terms of condemnation. I asked one of these officers to please tell me if he had ever met personally any of these missionaries. He then began to say that he would make one exception to his criticisms, speaking of an honored missionary in Asia as a splendid man who had traveled once on his ship. He spent some minutes praising the good qualities of this man and his daughter who accompanied him. When he had finished, I asked him: "Captain, is it not true that this is the only missionary that you really ever came to know personally?" He flushed and then turned away, but did not deny it.

These important facts will enable you to appreciate the conversation with the students in the college at Allahabad. They expressed a desire to ask me some questions. I gladly arranged a time, which was the next day after the great procession at the religious festival. The most striking question which they asked me was this: "Why is it that almost every Christian who addresses us declares that the life of India is the result of Hinduism, and that the life in England or America is the result of Christianity, and then mentions the bad things in the life of India as the results of Hinduism and the good things in England or America as the results of Christianity? Why do they not mention the good things in India as the results of Hinduism, and the bad things in England or America as the results of Christianity?" Was not that a startling question? However, it was quite fair and very important.

The students went on to say that they had been reading a history of England written by a man who was supposed to tell the truth about his own country. In that history they had read of the awful corruption that prevailed several years ago in British politics, where the leaders in the Church were involved in all sorts of intrigue with the leaders of the state. Then they had read of the terrible drunkenness that obtained in the city of London a hundred and fifty years ago, when every gentleman was supposed to get drunk every night, and the expression "drunk as a lord" came into vogue because the lords were supposed to get drunkest. The students asked: "Are these the results of centuries of Christianity in England?" They insisted that these things were just as much the results of Christianity as the bad things in India were the results of Hinduism. They certainly believed that their statements were true.

Turning to America, the students asked: "What about Tammany Hall in New York? and the Republican gang in Philadelphia that is even worse? and what about the disclosures of commercial dishonesty in life insurance companies and in great corporations?" Again they declared all these things to be as much the fruits of Christianity in America as the bad things in the life of India are the results of Hinduism. I asked the president of the institution how these young men had ever heard of Tammany Hall and was told that certain Hindus living in New York and London send regularly to India those

Hindu Students

weeklies which publish the scandals of England and America. The students in the colleges read these papers and many of them know practically nothing about our countries except what they get from such publications. You can understand how they would naturally think that so-called Christian countries are not the best in the world. You will also see why they often look upon missionaries as exceptional people. For they come to find out that the missionaries are honest and kind and pure; but they often think these Christians are exceptions to the rule, and that most Christians in America and England are such people as they read about in these papers. For are not these papers published right here, and surely they must tell the facts about us? Thus they think, and we must admit that if one were to read only that side of life he would begin to wonder how far we had any right at all to call ours a Christian country.

Replying to the questions of the students, I stated that while the evils mentioned do exist in America and England and in other Christian countries, they are not connected with the Christian Church as an institution. I told them I would confine my remarks to America, as I knew that country best. I emphasized the fact that the Christian Church as an institution in America is recognized as being opposed to such evils, and that a study of our history would show that the influence of Christianity has made steady progress against many existing evils, and continues to exert an increasing influence against them. The following facts were cited in proof of my statement:

First, the growth of the Church in America was given. At the beginning of the nineteenth century the Church membership in this country was one in thirteen, while at the beginning of the twentieth century it was one in three. Notwithstanding our marvelous growth in population, Christianity had made far more rapid gains in its growth. But a very significant fact in this connection was emphasized. In the College world in America at the beginning of the nineteenth century Church membership comprised one in ten of the student body, while at the beginning of the twentieth century Church membership comprised fifty-two per cent. of the great body of college men. That is to say, in America where modern science pours its brightest light upon all subjects of inquiry to test all claims, in the van of the world's thinking, where the leaders of the world's thought are found, where the most thorough thinking is being done, there Christianity is making its most splendid progress. This was urged as a very significant fact for students in Asia to consider with care.

It was then stated that one hundred and fifty years ago a system of gambling known as the lottery was legalized in America. For many years the influence of the Christian Church was directed against it, developing steadily, until now it is not legalized in a single state in the Union. Were I there to-day, I could tell them how this Christian sentiment is growing against all forms of gambling being in any way allowed by the laws in this country. It was then stated that ninety years ago intoxicating drinks were sold at liquor taverns owned and patronized by the best people in New England communities. Today it would be impossible to find a saloon keeper who is a member in good standing of a Protestant Church in America. The temperance movement has always had its strength in the Protestant Church. Were I in India today I could also tell them of the wonderful wave that is sweeping over the South and many other parts of the country against the saloon and its evils.

It was further stated that sixty years ago the institution of slavery was maintained in a part of this country, as a legalized institution; but that has gone forever. Moreover, the people in America are showing their approval of every effort made to put an end to the crying evils of commercial dishonesty, race-track gambling and other forms of unrighteousness, in so far as these evils can be dealt with by the making and enforcing of laws. The movement in America is an evidence of a moral sentiment, a quickening of the national conscience, a growing determination to establish the nation in integrity and righteousness. In further evidence of this, it was indicated that recently a congressman in America and a member of parliament in England could not be re-elected to office because their private lives were discovered not to be above reproach.

Thus it was made clear to the students that the best things in America are actually the results of Christianity, and that the worst things are contrary to Christian teaching and influence, and exist in spite of its opposition, while each passing decade proves that Christianity is steadily gaining ground in doing away with these worst evils in our country. It was indicated that in Christian Protestant countries are to be found the largest measure of liberty and enlightenment known among men.

"Now young men," I said, "let us consider India. Yesterday I was at your great religious festival at the junction of the rivers, where I saw those so-called "holy men" marching naked at the head of that great procession, while the people fell at their feet and licked up the dust as they passed. They told me it was the supreme festival of Hinduism. Then will it be just to speak of what I saw as the fruit of Hinduism?" One of the students answered "Yes." I asked him, "What do you think of it?" He replied: "It is rotten. We all agree that such things ought to be cut out. But wait a minute. Did you never see a rotten apple on a good tree? That one expression of Hinduism does not prove that it is all bad." I replied: "Very well. Let us be perfectly fair. There are other facts to be considered."

I then told them of two addresses that had been delivered the day before in one of the great tents, where two popular orators were discussing subjects for the benefit of the multitudes gathered. The subject which they considered was—"Why is India so belated, so backward among the nations?" The fact was not debated. That was recognized. The question was with regard to the explanation of the fact. One of the speakers said it was due to the neglect of their holy scriptures. He suggested that if a great university were established for the purpose of training young men in the knowledge of their sacred scriptures, an improvement in India's life would result. I told the students that I personally believe this idea occurred to the speaker because he had realized that one element of power in Christianity is that its sacred Scriptures are studied and cherished by Christians, and Hindus are beginning to realize this fact.

The students were then asked to consider certain facts about their sacred scriptures, in view of this suggestion of their orator. I reminded them of the various organizations of Hindus who had turned away from Hinduism, declaring that they could no longer defend its teachings or its life. These organizations are known as "Somajes." A somaj is a religious society, and the more famous ones are the Brahmo Somaj, and the Ara Somaj, organizations which hold to some of the best things in Hinduism, with some from Buddhism and some from Christianity, in the thought that they will take the best from all and make something better than any one. A recent organization was the Dev Somaj, whose leaders sought to justify their departure from Hinduism by publishing certain extracts from these same Hindu scriptures.

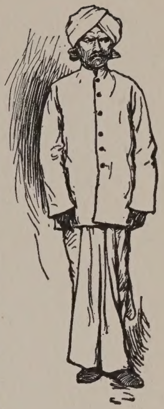
Now the British law in India against publishing obscene literature, or posting or exhibiting obscene pictures, is compelled to make an exception in the case of Hindu religious festivals; because it seeks to maintain religious liberty, and this would interfere with some of the festivals, as in the case of the naked "holy men" at the great mela, marching in public procession. When the members of the Dev Somaj published these extracts from the Hindu scriptures to show that they could not stand Hinduism any longer, it so happened that they did so at a time when there was no religious festival. Some indignant Brahmins prosecuted them for violating the law against publishing obscene literature, and they were convicted. The fact that this verdict pro-

Holy Men of India

nounced parts of their own scriptures to be obscene did not deter the angry Brahmins from taking the matter into court. Yet these extracts are from the scriptures that are supposed to be able to elevate and purify the people of India!

The second speaker was next considered. He had declared that India's great difficulty is its lack of unity. He referred to the other religions that are in India as explaining this divisive tendency. There are the Buddhist, the Mohammedan, the Sikh, the Tamal, the Telugu, the Christian, the Parsee, and others. The speaker declared that if only India could get rid of these divisive elements, there might be some hope of its future. But in answer to this statement the students were reminded that all these various religions only represent ten per cent. of the population of India. Ninety per cent. of India's millions are Hindu. Therefore the lack of unity among the people must be explained in some other way.

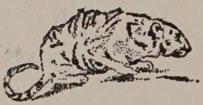
I told the students that the speaker was right in saying that India lacks unity, but he had not mentioned the real explanation of the divided condition of the people. I told them that a few weeks before a Hindu judge, holding the highest judicial position in the Punjab, had told me that the hopeless curse of India is the system of caste. He is a high caste Brahmin himself, and loves India, but confesses that its condition is desperate. He insists that Hinduism must be reformed, but contends that it may be successfully reformed from within. He said that he had recently told a company of Brahmin friends, who were complaining of British rule in India, that Great Britain's treatment of India was humane indeed as compared with the treatment of low caste Hindus by high caste Hindus.

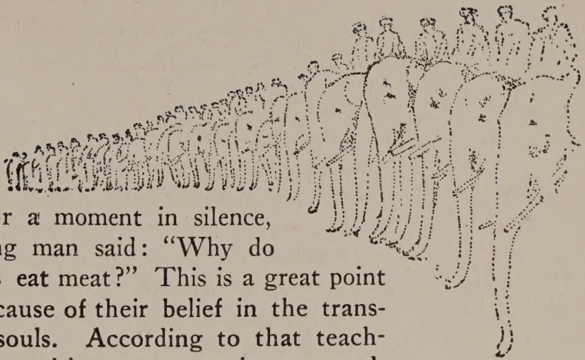


Before going to India, I had supposed there were only four or five castes; but the census for 1904 reported 3,721 castes! Every trade is a caste and every grade of position is a subdivision of caste, and these divisions seem to be endless. A teacher in one of the mission schools in Benares told me that at the time of our visit there was an athletic meet of students from several neighboring schools, and that the visiting students represented twenty-five castes. Now one of the distinctive features of caste is that people of one caste will not touch food prepared by a member of another caste. Hence the missionaries were compelled to convert their entire school building into twenty-five kitchens during the visit of the young athletes!

It was granted that the Hindu orator was right in declaring that one serious fact in the explanation of India's backward tendency among the nations is its divided condition. But it was pointed out that the best Hindus themselves declared that this condition is due to the system of caste, which they further declare to be one of the greatest curses in the life of India. But the students were reminded that caste is the very heart of Hinduism. Moreover it was pointed out that no immorality of which a Brahmin may be guilty will affect his caste, but if he should leave the country on a visit, his caste is lost! This is not a standard of life based upon reality in character and righteousness in conduct; but a very superficial thing, and explanatory of the evils which result, in great measure, from caste.

Thus the students were led to consider some facts which indicate the real elements of the dominant influences in India's life. At times I asked them if my statements were fair and just, and they admitted the truth of my assertions. After covering the ground more fully than this story has indicated, I asked them to remember that the evils in America were entirely distinct from Christianity as an institution; but that the evils in India to which we had referred were expressions of Hinduism itself as the source of them. At last I said: "Thus I have shown you, young men, that the best things in America are the results of Christianity, and the worst things exist *in spite* of Christianity and are *contrary* to Christian teaching. And I have also shown you that the worst things in India are the results of Hinduism, and the best things persist in spite of Hinduism."





They sat for a moment in silence, then one young man said: "Why do you Christians eat meat?" This is a great point with them, because of their belief in the transmigration of souls. According to that teaching all human spirits return again to earth in some other form, living as an animal or an insect; or a man may come back to live as a woman, or a woman as a man. This returning to earth goes on for many thousands of years, according to their teachings. Therefore they think of each animal as being the home of some human soul existing in this form and taking another turn in life. Consequently they will never kill or eat an animal. This is true not only in India, but wherever Buddhism has its influence, which is in many other countries of Asia. This belief has developed a general feeling that it is not very refined, even for those people who do not hold the theory of transmigration of souls, to eat meat. Therefore many Hindus feel that Christians are not very refined in this respect.

We need to try to realize just how these Asiatics feel about us, and to appreciate the fact that sometimes they have some reason for their opinions. Education and custom explain many honest opinions. An Asiatic who visited America wrote home: "These Americans are very nice in many ways, but it will probably be a long time before they are civilized. Why, they actually bring a great chunk of meat to the table and butcher it right on the table in the presence of the guests, with blood running on the plate! Then the guests in turn butcher smaller pieces on their own plates." This Asiatic was a refined Chinese gentleman. In his country, whenever they do eat meat, they do all the carving in the kitchen, and the meat is served in small bits, with no cutting at the table at all. These points of view, which sometimes seem very unimportant, just indicate how foreigners impress the people of Asia.

We can understand, therefore, how the students felt that it would be very difficult for me to justify the Christian custom of eating meat. Of course it would not be considered an answer by a Hindu to tell him that our Bible taught that it is right. That would only lead him to feel that our Bible must be a very poor book to live by. I told them that we eat meat because it is right to do so. My proof of this was the fact that a great section of our globe in the far north is covered with snow and ice all the year, and no vegetable food whatever grows there. The only food for man furnished by nature is meat food, birds, animals and fish. In the face of such a fact in nature, no man could deny that it must be right to eat meat.

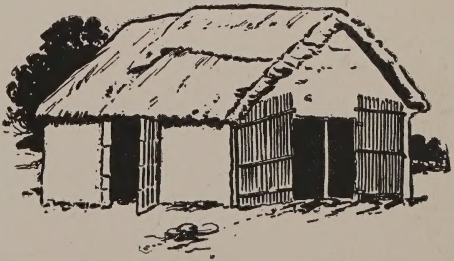
The fact was brought out that in the northern regions men generally eat more of meat and less of vegetables. In the temperate zone we eat both in varying proportions. In the warmer climates even those who consider it quite proper to eat meat generally eat less of it and more of vegetables. But if any religious theory introduces an artificial teaching about eating meat into the life of any people, it was urged that it could not be justified by the facts in nature, and must be repudiated as contrary to the necessity which men face in the frozen north. No religion which can be practised only in certain parts of the world can possibly be based in truth, or be available for every man. The true religion must be applicable to every man everywhere.

Again the young men sat in silence, then one of them said: "Please explain to us the Christian doctrine of the atonement." I at once replied that I was exceedingly glad to have that request, and that I desired especially to have them realize the necessity for the atonement. The great difficulty with many is that they do not realize the necessity for an atonement. I told them it was not my desire to take them into the realm of theology merely for this discussion, but to consider it in the sphere of daily life. It must be remembered that much of the simplest teaching of Christianity is very strange to many people in Asia. The philosophy of Pantheism destroys the conception of a personal God, and therefore all sense of personal responsibility to Him. Hence those who have no such sense of obligation cannot have the sense of sin against God which the Christian has. In fact Pantheism teaches that the god is man and man is the god. The god is nature and nature is the god. So that men in Asia thus taught, instead of feeling that they sin against their gods, believe that it is the god in them doing whatever they do, and it is very common for people to say, when they do anything that their moral instincts condemn, "Oh! I did not do it. It was the god in me!"

For, in spite of their false philosophy, they do have a vague sense of condemnation when they do things that the public opinion condemns. When a man murders another, there is a feeling that human rights have been outraged. Or if a man should steal from his neighbor, the same sense of wrong is felt. Right among men is recognized because of rights. Man is a social being, and cannot live independently of those to whom he is related. Therefore all people feel this sense of wrong, and their false philosophy becomes merely a method of excusing themselves when their conscience condemns them, or when their neighbors condemn their conduct.

There is another idea about sin which is held by many in Asia and Africa, and which is due to the Mohammedan teaching of fatalism. The Arabic word Kismet signifies fate, and thousands of these people, when they do what they know to be wrong will say "Kismet!" meaning to assert that they could not help it because they are creatures of fate and could not be held responsible for their actions. It was necessary, therefore, at the very beginning of a discussion about the atonement because of sin, to have the students realize man's moral responsibility for his conduct. This sense of responsibility must be clear and strong or there will not be any special feeling of guilt on the part of the person who commits a crime. There has been a tendency in our own country away from this keen sense of sin on the part of men which is a feeling of guilt deserving punishment and condemnation. One reason is that we have lost something of our reverence for law, as an expression of the will of God.

In a former address I had spoken to the students of Christ's teaching of the Fatherhood of God, and had presented the reasons for the belief of the Christian that this view of God as a personal Creator and Ruler and Father is the true view, made necessary by the teachings of our reason, especially in the light of modern science. It had been urged that the self-revelation



Mission Chapel

of God was made in nature, where His nature and attributes must be recognized, if we take all the facts into account. But one of the most significant facts in human nature, which is the crown of all nature, is the fact of fatherhood. Here is this fact in creation bespeaking the inevitable fact that fatherhood must be in the nature of the Creator. This argument had been developed at some length, and I reminded them of this view as being necessary to the Christian doctrine of the atonement. It rests back in the belief in the fatherhood of God.

The moral nature in man is also evidence, from this same point of view, that man is a creature under moral law which is the expression of the moral nature of the Law-giver, and the Christian believes that God is at once Law-giver, Judge and King. It was then suggested that the question of an occasion for an atonement arises out of the fact that man has disobeyed God's moral law. The question is, since man is guilty of this disobedience, what is necessary in order to justify our Father and Judge in forgiving our sins and restoring us to His fellowship, realized only in loving obedience?

The students were requested to think of themselves as in the court of justice in the city of Allahabad, where a man is standing before the judge confessing to the charge of murder. They were asked to think of him as having committed murder three times before, and this was the fourth time he was guilty of this crime. This was suggested because we must realize that man is daily sinning against God, and instead of being guilty four times, he has been guilty all his life. We disobey and make our promises of new obedience, but do not keep our promises, because we are too weak to do so alone. The promise that we will never disobey again is no longer in order, if it be in any confidence that we may have in ourselves.

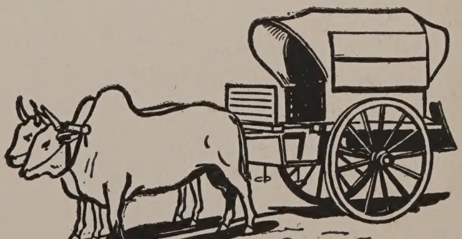
The man at the bar in the court room in Allahabad is confessing his crime; but he is saying: "It was not my fault, judge. I did not do it. It was the god in me that did it!" Or he is saying: "Kismet! It was my fate, judge. I am the creature of circumstances. I have no free will of my own. I must not be held responsible for my conduct." The students all agreed that no judge could be just who would admit such excuses as these and allow the man to go free. They agreed that the very presence of our courts of justice in every civilized government in the world is an undeniable evidence of the universal consciousness in the human race that every man is responsible for his conduct, and must be held to account for the same. This was a very important point to make clear to them, for many of them had been hiding behind those very excuses for their conduct. It followed, of course, that in His moral government God must hold all men to account for their conduct, or cease to be a just God.

Then it was suggested that we think of this man who had been guilty of murder several times saying: "It is true, judge, that I am guilty. I confess my sin, and I am sincerely sorry because of it, and I promise that I will never do it again. I will always obey the laws hereafter and live a perfect life." If this were said in genuine sincerity, would the judge be just to the interests of the community, whose lives must be protected, if he should tell the man that nothing more is required and he could go free? The students all promptly said that would not be right. But suppose the judge were the man's father, what then? Again all agreed that the father must be a just judge, and treat his own son exactly as he would treat any other man.

Then it was noted that some people say there is no need of an atonement, for since God is our heavenly Father, He only asks us to repent and obey. But the students said that if men found they could be pardoned on such a condition, they would soon come to feel that it was a very easy thing to violate the law, for they could just be pardoned if they were truly sorry. They asserted that man is very weak, and though he makes many good resolutions, he is not able to keep them. Something must be done in the case of the murderer because of all the other people. They must feel that they cannot easily violate the law without suffering because of their disobedience.

The point which must be emphasized just here is that law is a different thing from good advice. A law is a law because it carries a blessing to all who obey it, and a penalty to all who disobey it. If the law could be disobeyed and no penalty follow, it would cease to be law. The law is intended to preserve something of value. The law of purity is intended to preserve purity. One who obeys this law enjoys the priceless blessing of purity; but one who disobeys this law loses the blessing of purity; a severe penalty indeed. Now, if this were all, it would be sad and serious enough; but this is not all. Man's life, because he is a social being, takes on meaning in view of his relations to his fellow-men. As we have noted, his rights are limited by the rights of his neighbors. Every man who obeys the law of purity not only has the blessing himself, but he exerts an influence which is a blessing upon others. If he should disobey the law of purity, some other life will also suffer. The man who commits murder has invaded the rights of another, and society is in danger, unless the penalty be enforced.

Thus only can the law preserve the value it carries, be that value life, or purity, or any other.



This is the explanation of the statement which represents God as telling Cain, the first murderer, that his brother's blood was crying against him from the ground. In the ordinary process of law and justice, the only possible thing to do is to punish the offender of the law by executing the penalty. The reason for this is that others must see and feel that the value in the law is being preserved, and the law must be obeyed, not so much for the sake of the law, as for the preservation of the value which it carries. Obedience to the law of purity must be maintained because of the priceless value of purity in the lives of men. The enforcement of the penalty tends to restrain the people from violating the law, and teaches them to appreciate more and more the values which men possess through obedience. Thus the law is more than good advice, and becomes a teacher of conduct to men.

I then gave the students that famous illustration of an atonement which occurs in the early history of Greece. The King of the Locri was one Zaleucus, whom Demosthenes declared one of the greatest law-givers of all time, and whose people were taught to reverence law and prize the values which law carried in it for them both as individuals and as a nation. Especially had Zaleucus exalted the value of purity, and the penalty for violating the law of purity was the loss of both eyes. Since "the lust of the eyes" was the beginning of this sin, this was the penalty, and it tended to restrain the people from violating the law.

But one day a terrible thing occurred. The king's own son was convicted of the violation of this law. What could be done? He was truly penitent and promised never to do it again; but should nothing more be required, the value of the law of purity would manifestly be impaired. The law must be honored and purity must be cherished at its highest value. The fact that the king was the father of the offender could not justify him in failing to be a just king, as well as a loving father. But the father's love sought to find a way, if possible, by which he could be just to his people, just to his law that carried in it the value of purity, and at the same time be justified in offering pardon to his son.

Love found a way. The king commanded one of his son's eyes to be put out and one of his own eyes put out. That is to say, the king made a partial vicarious atonement in behalf of his son, and in this act of love and justice we see the whole principle of the atonement illustrated. Now the vital question is—Why was this atonement satisfactory and sufficient? How did it meet all the necessities of the case? Let us note well the answer. The atonement served every purpose which would have been served if the penalty had been enforced, and at the same time saved the son from the full penalty incurred because of his sin. Let us realize this clearly. By his act of atonement the king vindicated his law and maintained its honor. The value of purity was even enhanced, for the effect upon his people was even greater than if the penalty had been executed in cold justice. The people saw the father's love, but they also saw their king's love of purity and love of his people. For this atonement meant that purity must be maintained.

The atonement did not mean that the son could continue to disobey the law, but that he was restored to his place of obedience. The enforcement of the penalty would have tended to restrain the people from violating the law; but the atonement did even more than this, for the king's love of purity had put special meaning into the value of the law, and as his people caught the vision and felt something more of this love of purity, they would be kept the more surely from violating the law. It was emphasized that this atonement was all of love. The love of purity, the love of his son, the love of his people, explained it all. By this act of atoning love the king proved himself just, as a king, and at the same time justified himself as a loving father in pardoning his penitent son.

In this illustration we have the picture of the atoning love of God our divine Father who gave Himself in His Son for His sinful human children. The same necessity existed, and love found a way. It was all of divine love, and the apostle Paul asserts in his epistle to the Romans that God in giving His Son to suffer, since the Son was gladly willing to go in the same spirit of love, had shown Himself to be just as the King of righteousness, and at the same time to be justified in offering pardon to penitent men. As men catch this vision of atoning love, they see the beauty of holiness and are constrained to love the godly life, realizing that it is opened to us, with its priceless values, through this loving Saviour. The glory of redeeming love shines at the cross of Calvary.

One of the students suggested that Buddha had made an atonement for his own sin by his deeds of penitence and abstinence. This brought out the fact of the sinlessness of the life of Christ, and the fact that only such a life could avail for an atonement. The innocent must willingly suffer for the guilty, or there can be no atonement. It was not sufficient for Christ to live a sinless life. That would have been an example to us; but the fact that many obeyed the law of Zaleucus was not enough to excuse the son who violated it. Violation of the law must demand suffering, or the law ceases to signify that anything is lost, or that anyone suffers when it is disobeyed. Christ's sinless life was essential to the value of His atoning death; but

He Himself realized the necessity of His death when He said to the two going to Emmaus: "*Ought not Christ to have suffered* these things, and to have entered into His glory?" The climax of atoning love is revealed in the death of Christ on the cross.

As was stated before, the students were asked from time to time if the statements were clear and fair. The conversation continued about two hours. The report herewith given will furnish some idea of the moral atmosphere in which these people think and live, and also some idea of the task of the Christian teacher who must vindicate his positions before keen questioners. Above all, it will serve somewhat to show how absurd are the statements of those who assert that the religions of Asia are sufficient for its people. Let one see, as I have seen, the difference wrought by Jesus Christ in the lives of these people, and he will never cease to pray and strive until every human soul on this earth has the opportunity to know Jesus Christ. For "this is life eternal to know Thee, the only true God, and Jesus Christ whom Thou hast sent." All who are without this knowledge are in the darkness of death, waiting for the light. Christ said: "I am the Light of the world." Then He said to His disciples: "Ye are the light of the world. Go, disciple all nations, teaching them the things I command you." Will you help?

QUESTIONS

Questions About China

1. What was the opinion of the Chinaman in Chenanfu when he first saw a foreigner?
2. What is the real religion of China and what the highest virtue, in the estimate of the Chinese?
3. Why do the Chinese feel suspicious about all foreigners?
4. Why did not the Chinese believe that the early missionaries had come to help them?
5. What was the story of the experience of the preacher in Ningpo?
6. How did the famine furnish an occasion for the missionaries to prove their unselfish love for the Chinese?
7. Tell of the way Christian Chinese proved faithful during the Boxer uprising.
8. Give the Hangchow teacher's story.
9. Tell of the Chinese pastor in Shanghai?
10. What is said about the anti-foreign feeling in China not being anti-missionary?
11. How have foreigners deceived the Chinese and dealt unjustly with the government?
12. What is said of the treatment of Chinese servants by foreigners?
13. What is China doing for public schools?
14. What is the legal holiday in China?
15. What is said about the Governor of the Province of Shantung?

16. Tell of the gift of the Empress Dowager to the Medical Hospital and College in Peking, and of other proofs of her favor.
17. What is the attitude of China toward missionaries since the Boxer movement, as compared with the attitude of the previous period?
18. Why is Confucianism not a religion?
19. What were the requirements for government positions by civil service examinations previous to the Boxer movement, and what are the requirements now?
20. What students have been most successful in taking these new examinations?
21. What is said about Chinese newspapers?
22. Tell about the payment of the indemnity by the Chinese.
23. When was the edict abolishing opium issued?
24. Tell of the steps being taken which show that the government and the people are in earnest about doing away with opium.
25. What is the opium story from Hangchow?
26. What special prayer was made and answered in Wei Hsien?
27. What Christian work did the students plan for the summer?
28. What is China's greatest need?
29. Does the closing appeal meet with a response in your heart and will?

Questions About the Governor in Siam

1. Where did this Governor live?
2. How did he come to believe that idolatry was foolish and wrong?
3. What idea did he have about God?
4. What did the apostle Paul say of people of this kind?
5. Tell the story of the book out of which the Governor learned the truth about God.
6. Why is the Old Testament record specially significant in heathen countries today?
7. How did Paul's sermon to the Athenians apply to these Siamese?
8. Tell the story about his creed statement.
9. What special request did the Governor make of the missionary, to be fulfilled when they should both get to heaven?
10. Tell of the situation when the missionary visited that section later.
11. What do such experiences teach regarding the sufficiency of the Bible as the revelation of God's will to men?
12. Into how many languages and dialects is the Bible translated?
13. How do churches often think of the work of the Bible societies?

14. What advantage is there often in giving the printed page to men?
15. Have you had any definite plans about helping in this form of service?

Questions About a Boy's Work for Christ in India

1. Where did this boy live?
2. What was the subject of the sermon that impressed him?
3. What did he determine to do?
4. What occurred the next Sunday?
5. How did the boy begin definitely?
6. What were the Hindu boy's first impressions about the Christian life?
7. How can he be compared to a sick boy that trusts a strange doctor?
8. What truths were quite plain to the Hindu boy as he became a Christian?
9. Tell the story about the Christian boy on the day his Hindu friend became a member of the Church.
10. What is said about young people being witnesses for Christ?
11. How did God often teach Israel?
12. What is God's message in this story to the young people of America?
13. Are you determined to heed His message?

Questions About Syria and the Turkish Empire

1. What government now controls the countries where Christianity had its beginnings?
2. What was one unfortunate result of the Roman Empire being declared Christian by Constantine?
3. What fragments of the early Church are still to be found in those lands?
4. What new religion sprang up in this region?
5. Could it have found root if Christianity had proved faithful?
6. What is the real character of the Armenian organization?
7. How does the Turkish Government collect its taxes from these people?
8. Would the Mohammedan Turks be likely to make Armenian Christians out to be worse than they are?
9. Why is suspicion so common in the Turkish Empire?
10. What is the history of Mohammedan countries in regard to developing liberty and the fruits of civilization?
11. Tell the story of the conversation in the Syrian railway train.
12. How are we to explain the martyrdom of some Armenians in recent years?

13. What is needed even more than to die for the name of Christ?
14. What College is at Scutari?
15. Tell the experience of a graduate from this College, giving the chief incidents related in a letter about her.
16. What is generally the fate of letters written by foreigners from the Turkish interior?
17. Describe the people in the village to which Miss Kaprilian is going.
18. What is Miss Kaprilian's plan of work?
19. Why is it difficult to have books in the interior of Turkey?
20. What is said of the printing of Arabic Bibles in Beirut, and what are the results of the distribution of these Bibles?
21. What is said about the Christian schools throughout the Turkish Empire?
22. Does the appeal at the close of this story find a response in your heart and will?

Questions About the Filipinos

1. What is said of the work of our Government in the Philippine Islands?
2. Tell of the work done in the Government Printing Office.
3. What is said of the work in the Normal College?
4. What insurrection was in progress at the time of the American occupation?
5. Why was there rebellion against the priests of the Romish Church?
6. What is the Aglipy movement from the Romish Church?
7. When the missionaries announced their willingness to marry people freely, what did this show regarding their motives?
8. What progress has been made by Christianity?
9. What is said of the mountaineers of the Island of Cebu before Protestant missions were planted there?
10. Tell of the work of one Protestant missionary among the mountaineers.
11. What was the testimony of the United States constabulary to his service?
12. Relate the story of the mountaineers seeking and securing a pastor.
13. Do others need pastors?
14. What is your opinion about God's part in giving us these islands?
15. Will *you* help?

Questions About Japan

1. When did the Japanese Government open the port of Dalny?
2. What visitors were there at that time?
3. Tell of the visit made by the party to the site of the siege of Port Arthur.
4. Describe the method by which "Two-hundred-and-three-meter hill" was won.
5. How did the war change Japanese opinion concerning Christians?
6. Tell the story of the Japanese Christian officer at Dalny.
7. Tell of the activity of Christian missionaries and secretaries during the war.
8. Tell of the eagerness of the soldiers to secure copies of the Scriptures.
9. How many portions of the Scriptures were distributed during the war?
10. What influence did this have in Japan after the war?
11. Tell of the presents of the Emperor to Christian workers.
12. What great convention was held in Tokyo in April, 1907, and what great Christian truth did its delegates exemplify?
13. What was the motto of the convention?
14. What did this convention show Christians in Japan concerning the development of Christianity in their country?

15. What did the Japanese army officer who confessed Christ in January, 1907, say of Buddhism?
16. What was his experience with Confucianism?
17. What did the Japanese student say to a missionary in Nagasaki?
18. What did the officer discover in the Gospels?
19. What is the outlook for Christianity in Japan?
20. Will you help here?

Questions About Korea

1. What is remarkable about missions in Korea?
2. What was the earnest purpose of the first missionaries in Korea?
3. What was the unwritten law in connection with Church membership?
4. What is the Korean conception of church membership?
5. Tell about the great conferences for Korean Christians.
6. What pledges do they make at these conferences?
7. How do they meet the expenses incurred in their work of witnessing?

8. Is this service rendered by all classes in the churches?
9. Compare the per cent. of yearly additions on confession of faith in the Christian Church in America with the additions in Korea.
10. What is the special work of the missionaries because of these numbers?
11. Tell of the instances of the growth of churches in Seoul, Pyeng Yang and Syen Chun.
12. Tell the story of the village which practiced remarkable self-denial in order to secure a preaching station.
13. Tell how the Christian workers utilize the Korean market gatherings.
14. What sacrifices did Korean women make to prepare a place for a new church building?
15. What impressions do such stories make upon us?
16. Why is the situation in Korea a real crisis?
17. What will it mean for Korea if our Church is faithful now?
18. What answer will you give to God's call to you in this story?

Questions About the Inquirer at Hong Kong

1. What is said about Hong Kong?
2. Describe the work for young men there.
3. What kind of audiences of young men gathered to hear the Word?
4. Tell of the effect of emphasizing to them the fact that Jesus was an Asiatic.
5. Tell of the young inquirer at the Hong Kong meetings.
6. What was his attitude toward Christianity?
7. Why did he desire light?
8. How much did he believe?
9. How do the Chinese think of their Emperor as related to God?
10. Where do we obtain the idea of the Fatherhood of God?
11. How much did the young man know about the Bible?
12. What had he done with a New Testament?
13. What new suggestion was made to him?
14. How was his question about prayer answered?
15. What resulted from his acting upon the suggestion?
16. What is the advantage of the positive method in dealing with inquirers?

Questions About the People of Asia Learning to Pray

1. When did the last Welsh revival occur?
2. Tell of the request from the Welsh missionaries in northern India and of the response.
3. Tell of the experience of Pundita Ramabai before she became a Christian.
4. Where is Ramabai's school for girls?
5. What did she do in preparation for a blessing?
6. What passage of Scripture made plain the duty of waiting before God?
7. Show why this teaching refers not only to Pentecost, but to later times as well.
8. How long did the daily meetings at Ramabai's school continue before the blessings came?
9. As they waited, what explanation was given for God's delay in answering?
10. How did they know when one girl received the answer?
11. What is the significance of God's promise in Zechariah?
12. Tell of the Hindu who sent his young wife to the Girls' School at Poona.
13. Describe the form of prayer followed at this school and tell what advantage it may have over our method.

14. When the visitor entered the chapel, what did the girls do?
15. What was the result of their answered prayer?
16. What was the condition in the Boys' School at the same place?
17. What meeting did the girls plan after they had witnessed for Christ in their homes?
18. Tell of the meeting and describe its effect on the boys.
19. What did they say in China about these blessings?
20. Where were there some in China who believed and obeyed?
21. Recall the account of our visit to the city of Wei Hsien told in our story of China.
22. What did the Koreans say when they heard the story of India and China?
23. When did they receive the blessing?
24. What did some in Japan say when they heard the story of India?
25. Tell of our interpreter's church at Kanazawa in southern Japan.
26. What was the report from the Girls' School in that city?
27. What occurred at the time of our visit to Siam in the spring of 1906?
28. What is reported concerning their annual meetings in the autumns of the years of 1906 and 1907?
29. What is God teaching us in this story?

Questions About the Conversation with Hindu Students

1. Describe the religious festival held at the junction of the Ganges and Jumna rivers at Allahabad, India, in January of every year.
2. Why are large tents erected for meetings of the people?
3. What is the per cent. of the illiteracy of the people of India?
4. What are some of the ways mentioned by which devout Hindus try to "make merit," as they come to this festival?
5. Describe the great procession to the "holy waters."
6. What do the marks on the foreheads of Hindus indicate?
7. How many gods do they claim to have in India?
8. What was said about the "holy men" in the procession?
9. What does Hinduism teach regarding the salvation of women?
10. In what sense is America a Christian nation?
11. Why do the people in Asia suppose that all citizens from Christian countries are Christians?

12. Why are Asiatics angry at the suggestion that Christians are any better than they?
13. Why do many foreigners in Asia and Africa report to travelers that missions are a failure, and missionaries trouble makers?
14. Tell of the captain who knew one missionary personally.
15. What was the question which the Hindu students asked about the life of India as compared with that of Christian lands?
16. What statements did they quote from English history?
17. What did they say about evils in America?
18. How are they informed about these things?
19. Why do they think missionaries are exceptionally good people?
20. What was said about the Christian Church in its relation to these evils?
21. What has been the growth of the percentage of Church membership compared with the growth of population in America during the last century?
22. What is the per cent. of growth among the students in the College world in America during the same period of time?
23. What effect did Christianity have upon the legalized lottery in America?
24. What was said about the temperance movement in America?
25. What has become of slavery in America?

26. Tell of the growing moral sentiment in America as shown in the case of men in public office.
27. In what countries is the largest measure of liberty to be found?
28. What were the two reasons given by the Hindu orators for the condition of India?
29. Where did the speaker probably get his idea of the value of a knowledge of their scriptures to the people of India?
30. What answer was given to the claim that a better knowledge of the sacred scriptures of India would elevate that people?
31. What is the character of the religious organizations in India known as "Somajes"?
32. What did the second Hindu speaker give as the reason for his people's lack of unity?
33. What is the answer to that statement?
34. Name a few of the religions of India.
35. What reason did the Hindu judge give in the Punjab for the divided condition of the people of India?
36. How many castes were reported in 1904?
37. What did the missionary in Benares relate as an illustration of caste problems?
38. What is the rule of caste as to eating?
39. Does a Brahmin's immorality affect his caste?
40. What effect would it have upon the caste of a Brahmin if he should leave India?
41. How did the answer to their questions affect the students?

42. Why do many people in Asia refuse meat?
43. What story illustrates the Asiatic opinion that Americans are not very civilized?
44. How may the eating of meat be defended?
45. Why could not a religion which teaches that it is wrong to eat meat become universal?
46. What doctrine did the students then ask to have explained?
47. How does Pantheism affect a man's sense of sin and moral responsibility?
48. What excuse do Pantheists give when they themselves do wrong?
49. How does their sense of wrong arise?
50. What makes right in human relationships?
51. How are the views of moral responsibility affected by the Mohammedan teaching of fatalism?
52. Why has the sense of guilt because of sin become somewhat less keen even among Christian people?
53. What great Christian doctrine was discussed with the Hindu students?
54. How does the self-revelation of God point to His Fatherhood?
55. What view of God must be appreciated in order to discuss the Christian doctrine of the atonement?
56. Why is there need of atonement?
57. What was the scene pictured in the court room in Allahabad?
58. What excuses might a Hindu give for his crime, in view of his moral training?

59. What did the students say of such excuses?
60. What is the evidence that man everywhere recognizes his moral responsibility?
61. Why is it not enough for a murderer to be sorry for his crime?
62. How does law differ from good advice?
63. How does the fact that man is a social being affect his violation of law?
64. What is the significance of God's words to Cain, the first murderer?
65. How does the execution of the penalty upon one violating law affect the people?
66. What was the illustration about Zaleucus?
67. Why was atonement more effective than the execution of the penalty would have been?
68. Show that this atonement was all of love.
69. Why was the so-called atonement of Buddha not sufficient?
70. Why was Christ's perfect life not enough to solve man's problem?
71. What was the relation of Christ's life to His atoning death?
72. What did Christ say regarding the necessity of His death?
73. What kind of missionaries are evidently needed, judging from this conversation?
74. What does it show as to the statement that the religions of Asia are good enough for the people of that continent?
75. Do you feel a compelling constraint upon you in the face of this need?

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